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Thomas O. Goodrich

كتاب العلم النافع
في
تحصيل صرف و نحو تركي

A

GRAMMAR

OF THE

TURKISH LANGUAGE:

WITH

A PRELIMINARY DISCOURSE

ON THE

LANGUAGE AND LITERATURE OF THE TURKISH NATIONS,

A COPIOUS VOCABULARY,

DIALOGUES,

A COLLECTION OF EXTRACTS IN PROSE AND VERSE,

AND LITHOGRAPHED SPECIMENS OF VARIOUS ANCIENT

AND MODERN MANUSCRIPTS.

BY

ARTHUR LUMLEY DAVIDS,

MEMBER OF THE ASIATIC SOCIETY OF PARIS,

&c. &c.

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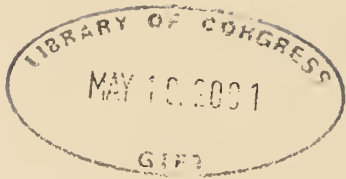
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پادشاہ اسلام پناہ و شہنشاہ خلافت دستگاہ افتخار آل عثمان
سلطان البرین و خاقان البحرین السلطان ابن السلطان
السلطان الغازی محمود خان ابن السلطان الغازی عبد الحمید خان
خلد اللہ ملکہ وابد سلطنتہ
حضرتلرینک اذن پادشاہانہ لری ایله
هذا کتاب العلم النافع فی تحصیل صرف و نحو ترکی
مصنف حقیر ارثر لملی داودس دن
پای تخت ہمایونلرینہ عرض و تقدیم
اولندی

TO
HIS SUBLIME HIGHNESS
SULTAN MAHMOUD KHAN,
BY WHOSE GENIUS AND TALENTS
THE OTTOMAN EMPIRE HAS BEEN REGENERATED,
AND
BY WHOSE INSTITUTIONS IT HAS BEEN RAISED TO A DISTINGUISHED RANK
AMONG THE KINGDOMS OF EUROPE AND ASIA,
THIS
GRAMMAR OF THE TURKISH LANGUAGE
IS,
BY HIS SUBLIME HIGHNESS'S GRACIOUS PERMISSION,
HUMBLY DEDICATED,
BY HIS SUBLIME HIGHNESS'S MOST OBEDIENT HUMBLE SERVANT,

ARTHUR LUMLEY DAVIDS.

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PRELIMINARY DISCOURSE.

THE inhabitants of the vast countries of Central Asia, extending from the Northern Ocean to the confines of Persia, India and China, and from the Gulf of Corea to the shores of the Caspian, have received from the nations of Europe the undistinguishing name of Tartars^a. This appellation, unknown to most of the people to whom it is applied, is a corruption of the Oriental تاتار *Tatar*, the designation of a tribe derived, according to Abulghazi^b and other Mohammedan authors, from a prince of that name, who, with his brother Mongol, was descended from the race of Tûrk. Some of the Eastern writers have derived the name تاتار *Tatar* from a river, on the banks of which was the original seat of this tribe; but all coincide in employing the term as the designation of a particular body of people, and not as that of a race. The alteration of this name into Tartar, by the Latin writers of the thirteenth century, appears to have arisen from the similarity of its sound to their own Tartarus; the corruption being rendered somewhat appropriate by the terrors which the incursions of Tchingis Khan and his descendants excited^c. The term Tartar is therefore not only vague and indefinite, but also improper; and can only be compared to the equally undistinguishing name فرنك *Frank*, by which, as if actuated by a desire of retaliation, the Orientals designate the various nations of Europe. In reducing to its proper compass so extensive an appellation, Physiology

The name
Tartar applied
to the Turkish
race.

(^a) Remusat Recherches sur les Langues Tartares, tom. I. p. 1.

(^b) کتاب شجر ترکی Abulghazi Bahadur Chani Hist. Mongol. et Tartar. nunc prim. ed. à C. M. Frœhn. fol. Casan, 1825. Hist. Gen. des Tartars, &c. p. 27.

(^c) The words of St. Louis to his Mother are remarkable: "Erigat nos, Mater, cœleste solatium, quia, si perveniant ipsi, vel nos ipsos quos vocamus *Tartaros*, ad suas *Tartareas sedes* unde exierunt retrudemus, vel ipsi nos omnes ad cœlum advehent." *Ap. Balb. Intr. à l'Atl. Ethnogr.* p. 150.

and Language must be our guides; each of which will enable us to draw a strongly marked line between the race of the Mongols and that which has been termed Caucasian^d. To the former, admitting the greatest extent we can allow the name, the appellation of *Tatar* must be confined: to that part of the latter which is the subject of this essay we apply the more comprehensive name of *Turks*.

Of the Turks.

Of all the people who have issued from Central Asia, the Turks are perhaps the most interesting. They present to us materials for the study of the human race. Emerging from a primitive state of society, we view them passing through the various gradations which mark the progressive advancement of mankind, until arriving at the highest degree of civilization that the Asiatic race has ever attained. While the accomplished Osmanlis are making rapid strides towards rivalling the most learned and polished of the European States, their wandering brethren in the farthest North, whose language is the only proof of their relationship, are plunged in the depths of primitive ignorance and barbarism; and these form the two extremities of that extended chain of society and civilization, of which the connecting links are regularly formed by the various intermediate nations of Turkish origin. The Scythians of antiquity, the Tartars and Turks of later ages, they have influenced the destinies of half the globe. Overturning empires, founding kingdoms, they possessed themselves of some of the fairest regions of the earth. Bending beneath the rushing tide of conquest, the Empire of China laid its tribute at their feet. Italy, Germany, France, and all the countries of Northern Europe, felt their power. The thrones of Persia, India, Syria, Egypt, and Arabia, were theirs. The dominion of the Khalifs was crushed beneath their feet; and the ruins of the Eastern Empire formed the foundation of a powerful kingdom, which all the united strength of Christendom could not subvert, and which still maintains a great political consequence in the eyes of Modern Europe. But the possession of those arts which do not elevate the man above the brute creation would entitle them to little of our attention. The beasts of the desert might equally have effected the destruction of mankind: and it is only when we view them cultivating the arts of peace, encouraging and protecting literature, and making advances in science and learning, that we discover an object worthy of our contemplation.

(^d) “La race Caucasienne d’une couleur plus ou moins blanche, à joues colorées, à cheveux longs, plats, et plus ou moins bruns, à menton et front plus saillans que la bouche.

“La race Mongole couleur de froment, peu de cheveux noirs et roides, les paupières fendues et comme gonflées, la figure plate, et les poutchettes saillantes.”—*Klaproth Mém. relatifs à l’Asie*, tom. II. p. 1.

The clouds of darkness which surround the early history of all ancient nations have veiled in obscurity the origin of the Turkish race, while the want or destruction of early national annals has left a fruitful soil for the production of fable. The opportunity thus afforded has not been neglected, either by the Turks themselves, or by the Chinese, Persians, Arabians, or even Europeans; and fanciful genealogies, monstrous traditions, and unfounded theories, have been the abundant offspring of a soil so well adapted to their propagation. These, however, though little deserving a place in the page of the historian, are still valuable; inasmuch as they serve to indicate the antiquity of the people to which they relate, as well almost by their existence, as by the express accordance of the traditions themselves.

Ancient history of the Turks mixed with Fable.

The earliest of the Mohammedan writers from whom we can acquire any knowledge of the ancient history of the Turks is Rashideddin^e. This author was Secretary to Gazan Khan, a descendant of Tchingis, who reigned in Persia about the end of the thirteenth century. He was directed by this prince to compile a history of the Asiatic nations: and his accounts of the early history of the Turks are partly drawn from ancient annals then existing in the archives of the state, and partly from the traditions the most aged men had received from their ancestors. Unfortunately, in the execution of this work, the author has intermingled and confounded the traditions of the Turks with those of the Mongols; and has so mixed these up with the religious genealogies of the Moslems, that it is now almost impossible to separate them. It is from this work that Abulghazi and the other Mohammedan writers have drawn their materials; and they have, consequently, fallen into the same errors. We can, therefore, expect nothing unalloyed by this mixture of nations and fables, in the accounts of the Mohammedans; which, however, will give us the most ancient opinions of Persia and Arabia respecting the Turks: for though, in imitation of the Book of Genesis, the Believers of Mohammed have ascribed the origin of nations to individual princes, there is little doubt they consulted the general opinion of the East with regard to relative antiquity, and that it is the genealogy alone that is fabricated.

Traditions of the Mohammedans respecting the origin and antiquity of the Turks.

The origin of the Turkish race is ascribed, by most of the Mohammedan writers, to a son of Japhet, named Tûrk; to whom they assign the rank of primogeniture among the children of that patriarch; styling him, by way of pre-eminence, یافت اوغلان *Yafet ôghlan*, or "the son of Jafet;" while Japhet, the father of so

Tûrk, son of Japhet.

illustrious a son, receives the appellation of *أبو آل ترك* *Abou'l Tûrk*, "the father of Tûrk." There are some few writers indeed, but not of equal authority or importance, who deny the claim of Tûrk to primogeniture; awarding that distinction to his brother Tehîn, the ancestor of the Chinese: but the preponderance of testimony in favour of the right of Tûrk does not allow us to give much credit to these authors. Making due allowance for the accuracy of the genealogy, one fact alone remains evident — that all the Mohammedan writers assert the antiquity of the Turks, and that they are only doubtful whether to declare them or the Chinese the more ancient. The establishment of the Turks as a nation, and the founding their seat of empire, are likewise assigned to almost as early a period. After the death of Japhet, we are told that the knowledge and attainments of Tûrk rendered him the superior of his brethren, and he was universally acknowledged as sovereign over all the countries which their families inhabited. Tûrk being thus situated, turned his mind towards founding a seat suited to the grandeur of his empire; and made the tour of his dominions, in order to select a place adapted to his purpose. He at length discovered a beautiful valley, on the banks of a lake, encompassed by mountains; and being pleased with the situation, he built a city of wood and earth. The place in which this city was built, our authors tell us, was called, by the Turks and Chinese, Selinga, and by the Arabians Siluk. It may be urged, in support of this tradition, that the Chinese annals, and the most ancient accounts of the Turks themselves, also place the original seat of the Turkish race in the neighbourhood of the Toula and Selinga; and there is little doubt of the correctness of this position: but whether it was the seat of a Turkish empire at so early a period as that which is assigned for the age of Tûrk must be determined by better authority.

Chinese traditions respecting the origin and antiquity of the Turks.

The annals of the Celestial Empire do not display a much greater degree of information, in their accounts of the origin and antiquity of the Turkish race, than the authors of Persia or Arabia. Traditions of a wolf or a tree giving birth to the ancestor of the Turks seem but little superior to the precise genealogies of the Mohammedans, though they equally favour the presumption of an origin nearer the age of fable than truth. The first nation of Tatar^f noticed by the Chinese carries us back to a period as remote as that assigned by the Mohammedans for the commencement of the empire of the Turks. Yen-yue, the son of the Emperor Ty-ko, or Kao-sin, who commenced his reign 2436 years before the

2436 B.C.

(^f) It is rather for want of a better designation, than from a consciousness of its propriety, that this indefinite name is employed. Central Asia might perhaps, with some propriety, be substituted; but custom has not yet attached a sufficient definite idea to warrant its usage.

Christian æra, is said to have been the progenitor of the Toum-hou, or Oriental Tartars^g: but with so few data as we possess, it is difficult to decide whether this nation may be considered as part of the Turkish Family; and it is not until about 1763 B.C. that we discover historical traces of a nation of undoubted Turkish origin. 1763 B. C.

The writers of the East have not been singular in attributing a great degree of antiquity to the Turkish race. The ingenious and learned M. Bailly^h applied his ingenuity and research to prove that the plains of Tatory had given arts, sciences and civilization to the world, and that its ancient inhabitants were the enlightened preceptors of mankind. It cannot be supposed that such an hypothesis, unsupported by historical proofs, and formed by a chain of theories, however ingeniously connected, could command the attention of the unprejudiced: but although we must reject the system as a whole, we are yet forced to admit that great and incontestable proofs exist of the advances made by the inhabitants of Tatory in knowledge. The invention of the cycle of animals, the use of metals and the works executed to obtain them in the bowels of the earth, the existence of monuments whose ruins still attract the curiosity of the Learned, and the early possession if not the invention of alphabetical characters, at least evince a certain degree of science: but that this should entitle them to become the preceptors of mankind, even the ingenuity of M. Bailly will fall far short of proving. M. Bailly's system.

In the absence of information from the annals of China, we must again turn to our Mohammedan guides; who, as usual, can fill up the lacuna with the utmost exactitude. Tûrk, we are informed, was succeeded in his kingdom by Tunek, the eldest of his four sons, who was the author of many useful inventions. He is said to have been the cotemporary of Kaiumars, the first king of Persia. The fourth in descent from Tûrk was Alingeh Khan. In his reign, the nation forgot the faith of their ancestors, which is represented as a pure Theism, and became idolaters. He had two sons, Tatar and Mongol; and it is from these princes that the tribes which they governed took their names. From Alingeh Khan, until the eighth descendant of Tûrk, we read of nothing very remarkable: but the birth of Oghuz, which is fixed at 2824 B.C., seems to be the commencement of the national traditions of the Turks. The birth of this illustrious descendant of Tûrk was preceded by the most astonishing prodigies. 2824 B. C.

At the age of one year, when Kara Khan, his father, was about to give him a

(^g) Visdelou Hist. de la Tartarie, p. 1.

(^h) Lettres sur l'Atlantide de Platon, &c.

name, in the presence of the chief men of his kingdom, he anticipated him by declaring aloud that his name was Oghuz. In his cradle he was a believer in the Unity of the Deity; and refused to receive the nourishment of his mother until she had professed the same faith. Kara Khan, infuriated that his son should renounce his idols and worship an Invisible Being, gave orders that he should be surrounded and taken prisoner while hunting. Oghuz received information of his father's intentions; and some of his friends having come very opportunely to his assistance, Kara Khan was overthrown, and killed by an arrow. These friends, from the timely assistance they afforded him, Oghuz named *Igour* or *Ouigour*, signifying "auxiliaries" or "assistants." Being declared king on the death of his father, Oghuz endeavoured to propagate the faith he professed. Those who became converts were loaded with favours; but those who still adhered to the worship of idols were either put to death or compelled to fly. A neighbouring prince declared war: Oghuz was victorious, and, entering his country, possessed himself of all his treasures: these were so great, that Oghuz was unable to transport them to his own territories, until some of his soldiers invented a sort of car or chariot in which the spoils could be conveyed. Oghuz named the inventors *Kangli*; which became the appellation of a large tribe. He reduced the kingdoms of Khathai, Tangut, and Kara Khathai; but was not so successful against the dominions of a prince named Itborak Khan: Oghuz was there obliged to act on the defensive, and to take up an advantageous position to prevent defeat. It was in this expedition that *Kaptchak* received its name, from a circumstance connected with "a hollow tree;" which was the signification of that name in the language of the Oghuzians. Seventeen years after this first attempt, Oghuz again invaded the dominions of Itborak Khan, and became master of his territories. Samarkand, Bokhara, and Balkh, submitted to his arms; and he advanced against the town of Khor in the midst of winter. The snow having fallen very deep, his troops were much harassed with the fatigues of the march, and a party who had lost their camels and horses were unable for some time to join the main body. These troops, on their arrival, were interrogated by Oghuz as to the cause of their absence. They replied, that so large a quantity of snow had fallen in their line of march, that their beasts had perished, and they had with difficulty accomplished the object on foot. The Khan, in derision of such a cause preventing their joining him in his engagement with the enemy, gave them the name of *Karlik* or "snowy;" and thus the tribe of Karlik acquired its name. The Prince of Kashmir successfully opposed his attacks for a whole year, but he was at length defeated. The next expedition Oghuz undertook was directed

against Iran. The reduction of Khorassan, the conquest of the cities of Irak, Azarbijan, and Armenia, added fresh laurels to his brow; and these appear to have been among the last of the exploits of Oghuz Khan. In this expedition the tribe of Kaladg received its name. Some stragglers having remained behind, to provide food for their families, were surnamed by Oghuz, *Kal-adg*, from two words signifying "remain" and "hungry," and were dismissed to their homes to superintend their domestic affairs: they afterwards became a tribe, and retained this appellation. In the same manner, almost all the Turkish tribes ascribe the origin of their names to Oghuz, who seems to have been very liberal in bestowing appellatives. The six sons of this monarch were named, *Giun*, signifying "the sun;" *Ai*, "the moon;" *Yolduz*, "a star;" *Giuk*, "heaven;" *Tag*, "a mountain;" and *Tengiz*, "the sea." Some time before his death, Oghuz commanded a trusty attendant to bury a golden bow in the eastern part of a certain forest frequented by the young princes in their hunting excursions; and three arrows, of the same metal, in the western part. The princes, in following the chase, divided into two bodies: the elder brothers took the path which led to the eastern part of the forest; the younger pursued that of the west: the former became the possessors of the golden bow; the latter discovered the three arrows. The spoils of the chase, and the treasures they had found, were, on their return, delivered to their father; who immediately issued orders for the nobles of his kingdom to assemble, and made a great feast at which he invited them to attend. During the banquet, he commanded the golden bow and arrows to be brought forth; and dividing the bow into three parts, he bestowed one on each of his three eldest sons; the younger receiving each an arrow. Accompanying the gift with its explanation, Oghuz told them, that in ancient times the bow was among them the symbol of sovereignty; the arrow typified the Minister or Ambassador. To Giun, the eldest of his sons, he committed the supreme and immediate government of his kingdom; the descendants of his two other brothers being only entitled to the throne in case of failure of the descendants of Giun; while the three younger brothers were to remain the Ministers of the elder for ever. The possessors of the broken bow were named, from that circumstance, *Butchuk*, which signifies "broken:" the three younger brothers were surnamed *Utchok*, or the "three arrows¹." The death of Oghuz took place shortly after this event;

(¹) In a philological point of view, the traditions preserved by the Chinese and Persians are of much value, as they frequently enable us to determine with some degree of certainty, notwithstanding the confusion introduced by mixing up the traditions of the Mongols and Turks, to which of those people they belong, by that best of proofs, the identity of language. The above account demonstrates the identity

and, after a reign of 116 years, he was succeeded by Giun, the eldest of his six sons.

Though the history of Oghuz is thus embellished with fiction, his reign, the purity of his faith, and the laws which he established, were long remembered throughout the extent of Tatar; and his birth forms the first epoch of national Turkish tradition and chronology, detached from the genealogies of the followers of Mohammed.

In the reign of the thirteenth descendant of Türk the kingdom was entirely destroyed. The son and nephew of the prince, with the remnant of their people, escaped from the fury of their enemies, and fled for safety into the most inaccessible fastnesses, the wild-goats acting as their guides. Having, with the greatest difficulty, succeeded in gaining the summit of the mountains, they discovered an immense valley, abounding in fertility, but only accessible by a very narrow defile or ravine, through which a man could scarcely pass. Tempted by the security this valley offered, the princes there made a settlement; and one by one their followers entered the defile. In the space of 450 years, during which the Turks remained in this valley, they became a great people: its limits were no longer equal to their subsistence or ambition. Determined on quitting their retreat, they attempted to pass their barriers; but the same impracticable rocks which denied access to their enemies from without equally precluded egress from within. The ravine by which they entered had been closed by some convulsion of Nature: it was no longer visible, and all attempts to overcome the difficulty which opposed their passage proved fruitless. By some accident, however, it was at length discovered that the mountains in a certain part were of little thickness, and formed principally of iron ore. A daring spirit conceived the idea of procuring an opening by means of fire: innumerable bellows adding fury to a pile of blazing wood and fuel, accomplished his design; and a crown rewarded his advice. Under Bertezena, their new chief, the Turks sallied forth from their

of the language of Oghuz with the modern Osmanli: thus, *Kaladg* is derived from قال *kal*, Imperative of قالیق *kalmak*, "to remain," and اچ *adg*, "hunger;" قارلىق *Karlık*, "snowy," from قار *kar*, "snow;" قىپوق *Kabuk*, "the bark of a tree," diminutively قىپوقچى *Kabukdagak*, is probably from the same root as *Kaptchak* or *Kabdgiaik*. The names of the sons of Oghuz are pure Osmanli: گون *Giun*, "the day;" اى *Ai*, "the moon;" يولدىز *Yolduz*, "a star;" گوك *Giuk*, "heaven;" طاغ *Tagh*, "a mountain;" دنىز *Deniz*, "the sea." The names given to the three brothers give us the derivation of the Osmanli words for "great" and "small;" بىچوق *Butchuk* is "broken" or "divided;" اوچ اوق *Utch-ók* signifies "three arrows;" and a slight alteration of these has produced بىوك *buiuk*, "great," and كوتچك *kotchek*, "small."

valley; and the neighbouring kingdoms were not long in ignorance of their existence and power.

The Chinese Annals relate the history of the Turkish people under various names; the revolutions of Tataria causing many divisions of tribes or nations, who either took the titles of their leaders, or derived their appellations from some circumstance connected with their origin. The Chinese, actuated by the hatred and dread they entertained of the Turks, have corrupted these appellations into expressions of ill-will, by using words somewhat similar in sound to the names which the Turks applied to themselves, but having usually a very different sense^k. Some of these, however, are purely arbitrary, and entirely of Chinese invention; the same people receiving different titles under successive dynasties, and the cause of their application being stated by the Chinese authors.

The Chinese history of the Turkish people.

The relations of the Chinese, though they throw great light on the history of the Turkish race, and, by preserving fragments of the languages of the people they describe, have enabled us to form juster notions concerning them, must yet be received with caution. Their hatred, their jealousy, their idea of all beyond the bounds of the Celestial Empire being barbarous, and their means of intelligence, must always be considered, in examining the accounts which they have preserved of the nations of Tataria.

The most ancient nation which is ascertained to be of Turkish origin, mentioned by the Annalists of China, is that of the Hiun-yu, or Hioung-nou. The first monarch of this nation is said to have commenced his reign about 1763 B. C.¹; but beyond this single epoch we find nothing but an immense and irreparable lacuna, until within a few centuries of the Christian æra. About 250 B. C. the

Hiun-yu or Hioung-nou.

1763 B. C.

Hioung-nou 匈奴 had extended their sway over all Tataria, and formed a powerful empire. From within ten degrees of the Polar Circle, to the Chinese provinces of Chensi and Chansi, the power of their Tanjou was acknowledged; and his empire was bounded on the east and west by the Corea and the Caspian. The Great Wall opposed but a weak barrier to his advance; and the "golden lances" of China parried, but were unable to repel, his attacks.

(^k) The meaning of the appellation *Hioung-nou* is, "*Bad Slaves*;" that of *Thou-khiu*, "*Insolent Dogs*." —M. Salverte, in his rules for the interpretation of the names of nations, says, "Jamais peuple ne s'est donné à lui-même un nom peu honorable: tant d'humilité ou de sottise n'est pas dans la nature. Un nom offensant pour la nation qu'il désigne, lui a été imposé par un autre peuple, et non accepté par elle, ou bien, il ne nous est parvenu que traduit inexactement." *Essai sur les Noms Propres*. Paris, 1824.

(¹) Herodotus says the first Scythian king did not live above a thousand years before Darius Hystaspes invaded Scythia, which was in the year 514 B. C.; so that the age of that king would be about 1514 B. C., very near the time mentioned by the Chinese Annalists.

The power of the Hioung-nou did not continue long after the Christian æra: civil dissensions added force to the attacks of hostile nations; famine and pestilence assisted in the work of destruction; and the haughty Tanjous were compelled either to submit to the monarch of China or to seek safety in flight. A part of the remnants of the Hioung-nou, after various attempts to regain their lost power, retired, with Assena their Prince, among the Jouan-jouan; and established themselves in a valley of the Kin-chan, or Golden Mountains, called, by the Turks, Altaï^m. They there built a city, at the foot of a hill, which, in form, resembled a *casque* or *helmet*: and as, in their language, says Ma-touan-lin, the Chinese historianⁿ, a casque was called *Thou-khiu*, the people took that name.

Of the origin of
the name *Turk*.

The name 突厥 *Thou-khiu*, or *Tou-kiue*, thus applied to this remnant of the

Hioung-nou, is the Chinese transcription of تَرْكِي *Tûrki*, by which they appear to have called themselves. The transcription is perfect, according to Chinese orthography, which in the same manner writes *Pos-se* for پارس *Pars* or فارس *Fars*, *Tou-loun* for تورون *Touroun*, suppressing or changing the letter *R*°. Singular as the Chinese derivation may be considered, it is corroborated by the fact, that in the Modern Turkish the word alluded to by the Chinese historian does actually exist, and in the very sense he applies to it. The word تَرْك *terk*, read with *ustun*, signifies a *casque* or *helmet*; which serves to support the testimony of the Chinese author, at the same time that it gives a far more probable etymology than that of a descent from an imaginary Patriarch^p. Even the derivation from the Arabian تَرْك *terk*, “to forsake or wander,” which the more learned have adopted, is perhaps mistaking the effect for the cause, and deriving the name from a word which was

(^m) التَّوْن *Altun* means “Golden,” in Modern Turkish.

(ⁿ) Wen-hian-thoung-khao, K, 342. p.1. Remusat Rech. 12.

(^o) The Chinese, in transcribing foreign words, always either suppress the letter *R*, or change it into *L*. Thus, in the Chinese and Ouigour Vocabulary in the Bibliothèque du Roi, we find *Teng-ke-li* for *Tangri*, *Ha-eul* for *Khar*. Rem. Rech. 256. Visdelou, Suite des Observations, &c. p. 145.

(^p) Klaproth sur les Thou-khiue. Meninski Onomasticon, tom. I. art. تَرْك. M. Remusat considered that the word alluded to by the Chinese author was تَقِيَّة *tukieh*, which signifies “a cap;” and دَمِير تَقِيَّة *demir tukieh*, “a casque” or “iron cap”; but that word is of Arabic origin, and could not possibly be the derivation of the national name تَرْك. Rem. Rech. 12. The adoption of this name must have been at least as early as the beginning of the Christian æra, as we find it used by *Pomponius Mela*: “Geloni urbem ligneam habitant. Juxta Thyrsagetæ Turcesque vastas sylvas occupant alunturque venando.” Lib. i. c. 19. Pliny also mentions them:—“Deinde Euazæ, Cottæ, Cicimeni, Messeniani. Costoboeci, Choatræ, Zigæ, Dandari, Tussagetæ, Turcæ, usque ad solitudines saltuosius convallibus, asperas, ultra quos Arymphæi qui ad Riphæos pertinent montes.” Plin. Sec. lib. vi. c. 7.

most probably the offspring of the national appellation. The *nomade* habits of a portion of that people, to which the name was applied, might cause all *wanderers* to be so termed; and the existence of the verb might thus be accounted for.

The Chinese authors which we have in Europe are, for the most part, the Classics of the Celestial Empire, and relate more to the affairs of China than to those of the surrounding kingdoms: we have, therefore, little or no knowledge of the literature of the earlier nations of Tatar. The Hioung-nou and the Tou-kiue, we are told, used "barbarous characters:" by which we are only to understand, that they did not employ the letters of the Chinese; except which, all characters were termed barbarous. When the authors of China assert that a nation had no characters or no literature, it is merely intended that they did not employ the Chinese Alphabet, or cultivate its literature; all foreign languages and literature being esteemed as of no account. Thus we read, in the Wen-hian-thoung-khao, that the Thou-fan or Tibetians had no letters, at a period when the Tibetan Alphabet is known to have been in constant use^q. The most ancient writing of the Hioung-nou was inscribed on wood, in the manner of the ancient Runes of the Northern tribes. The orders of the Prince, and the memorial of their execution, were indented on slips of wood. The Tou-kiue also used skins for the like purposes: and the Chinese authors tell us, that in the country of Sa-ma-eul-han (Samarkand) "they write their books on the inner skins of sheep, on which the letters are traced in gold." The religion of the ancient inhabitants of the Plains of Tatar was pure and simple. They acknowledged one Supreme and All-powerful Being, on whom all Spirits and Created Beings were dependent: they worshipped this Supreme Being under the name of تڭرى *Tengri*, which still, in the modern dialect of Constantinople, signifies *God*, or the *Deity*: they also seem to have paid some adoration to the material resemblance of this Divine Being in the most magnificent of his works—the heavens. A Chinese author says^r the Tou-kiue made, periodically, a grand sacrifice to the *Spirit of Heaven*; and they also had a place appropriated to the worship of Po-tengri, which, in their language, signified *God of the Earth*.

The Mohammedan traditions of the residence of the Turks in the valley, and the Chinese account of Assena retiring to the Kin-chan or Altaï, relate to the same people and event; and from this period the historical view of the Turks may be exhibited by the united light of the Mohammedans, Chinese, and Byzantines. Bertezena, the first king of the Turks after their issuing from their retreat, soon

(^q) Ma-touan-lin ap. Remusat Rech. sur les Langues Tartares, p. 67.

(^r) *Ibid.* Wen-hian-thoung-khao, K, 343. p. 4.

acquired power among the neighbouring States. The Khan of the Jouan-jouan having refused his daughter in marriage, a Chinese princess was solicited, and accorded him; and the arms of Bertezena revenged the insult, by the total overthrow of the haughty Khan. This nation, about A.D. 552, became even more powerful than their ancestors the Hioung-nou had been; and within fifty years from their quitting the valley they were the friends or enemies of China, Persia, and Rome. In the year 569, Dizabul their Khan, the Ti-theou-pou-li of the Chinese, received the embassy of Justin the Second; and Zemarkh, the Roman Minister, was allowed to present the gifts of his imperial master to the monarch of the Turks, at the foot of the Altaï. A curious account of the reception of the ambassador has been preserved. He was astonished at beholding the grandeur and magnificence of the Turkish encampment: the silk hangings and embroidered tapestries vied with the splendor of the pavilions and throne of massy gold; and the vessels and statues of solid silver were carelessly heaped together before the entrance of their tents. The Roman envoys accompanied the Khan in his march towards the frontier; nor were they dismissed, until their vanity had been gratified by the precedency they were permitted to enjoy over the ambassadors of the Great King^s.

Oriental and
Occidental
Turks.

A.D. 585.

The empire of the Tou-kiue did not long remain united: their extended possessions and conquests rendered the creation of subordinate Governors necessary to sustain the authority of the Prince; and these, declaring themselves independent, finally separated the empire into distinct and hostile Principalities. The two chief divisions of the Tou-kiue were those of the Oriental and Occidental. The kingdom of the latter, about A.D. 585, was seated to the west of the Altaï; whence, by degrees, they extended themselves as far as the Persian frontier; into which they finally penetrated, advancing into the countries under the yoke of Rome. During this time, another branch of the Turkish race, also descended from the ancient Hioung-nou, acquired power in Tartary; and these, coming in collision with the Oriental Tou-kiue, about A.D. 745, caused the overthrow of their formidable empire.

Hoei-he or
Hoei-hou of the
Chinese; called,
by themselves,
Ouigours.

The Hoei-he 纥回, as they are called by the Chinese, appear to have been originally named Tchhe-ssc. To this portion of the Turkish people the Chinese have been most lavish of appellations. Towards the middle of the sixth century, under the dynasty of Tham, we find them named Tchyle or Tie-le; then

(^s) Gibbon, vol. V. p. 219. ex Menander, p. 106 &c.

Kiu-szu^t, Kao-tche, or Kao-tchang ; afterwards Hoei-he ; and since, about A.D. 788,

Hoei-hou 鶻回. This variation of name seems to have created as much confusion among the authors of China, as among the Learned of Europe who have studied them ; and we find one writer considering as identical, nations which another terms co-temporary or antecedent. The Tchlie-sse appear to be mentioned under that title, for the first time, about 126 B.C., when they formed part of the empire of the Hioung-nou. They were then a numerous people, divided into two nations, and represented as being very rich.

B. C. 126.

In the Ouigour Chinese Vocabulary brought from Pekin by the Père Amiot, Kao-tchang 昌高 is explained in Mandshu by Ouikhour (Ouigour), and the Thoung-kian-kang-mou, quoted by M. Klaproth, says,

也昌高之唐兒吾畏

“ The *Oui-gou-eul* (Ouigours) are the Kao-tchang of the dynasty of Thang.”

We have seen, that, in foreign names, the Chinese usually either reject the letter *R*, or liquify it into *L* : thus, in representing the name اويغور *Ouigour* or ايجور *Ighour*, in Chinese characters, they may have used Hoei-hou, rejecting the final *R*, and softening the *G*. The learned M. Klaproth, who has been so successful in refuting the hypothesis of M. Schmidt^u—that the Ouigours were not of the Turkish race, quotes the following passage, on the pronunciation of this name, and the identity of the Hoei-he and Hoei-hou with the Ouigours :—

吾時俗中紇回
兒畏音始至鶻
元回稱唐本
兒回回元名
畏元鶻和回

(^t) 師車 *Kiu-szu*, or 師姑 *Kou-szu*, pronounced *Gouz*, is similar to the name of the tribe of غز *Ghuz* or *Uz*, from whom the Osmanlis trace their origin.

(^u) Einwürfe gegen die Hypothesen des Herrn Hofr. Klaproth. *Mines de l'Orient*. tom. VI. &c.

“The primitive name of the Hoi-he, until the middle of the years Youan-ho (806—820). It was then that they began to call them Hoi-hou, which we usually pronounce Houi-houi. In the time of the Youan or Mongol dynasty, they were named *Oui-gou-el*.*”

Of the language and literature of the Hoi-hou, or Ouigours, we have more traces than of any other ancient nation of Tatar. Both Chinese and Moham-medans have spoken of the literature of this people: and though the former are prejudiced, and the latter in a great measure ignorant, we have still sufficient to enable us to affirm that the Ouigours were a literary people; that they possessed, from an ancient period, an Alphabet which gave birth to most of the various characters of Tatar; and that either they or a kindred tribe were the inventors of the famous Cycle of Twelve Animals, so valuable in rectifying the chronology of the different nations of Asia.

Of the Ouigour
Alphabet.

The Chinese authors, in speaking of the characters used by the Hiong-nou, the Tchhe-sse, the Hoi-hou, and the Oui-gou-eul, use precisely the same terms to express them—“*Barbarous letters*,” but nothing in the characters of the former has been preserved: in those of the latter, several MSS. exist in the various libraries of Europe. The Ouigour Alphabet anciently consisted of fourteen letters; but was, subsequently, increased to the number of sixteen. The learned M. Remusat has endeavoured to prove that these characters were borrowed by the Ouigours from the Nestorian Syrians, who about the twelfth century were dispersed over Tatar, as Missionaries. Unsupported by his favourite authorities, the Chinese, and even contrary to their sentiments, M. Remusat principally grounds his opinion on the resemblance exhibited between the Nestorian Syriac characters and those of the Ouigours. But many and strong objections may be urged against this hypothesis. If the Nestorians had found the Ouigours destitute of alphabetical characters, and had taught them their use, should we not have received some information respecting it from the Nestorians themselves? or would not the Chinese Annals, so particular in recording the slightest events of Tatar, have related the commencement of writing among the Turks, and their adoption of alphabetical, though barbarous, characters? On the contrary, the Chinese tell us the Hiong-nou and the Tou-kiue used the barbarous letters before spoken of, and that the Tchhe-sse and Hoi-he employed the same characters. Ma-touan-lin tells us, that the Hoi-hou had characters proper to themselves; that the Kieï-kia-sse, or Kirgis, employed similar characters, and that their language was the same as that of the

(*) Sou-houng-kian-lou; a History of the Mongols, written in Chinese by Tchao-youan-phing. ap. Klapproth *Mém. relatifs à l'Asie*.

Hoei-hou. This author, who, as a Chinese, cannot be expected to say much of the language or literature of "Barbarians," nevertheless gives us the following account of the Tchhe-sse or Ouigours:—"The insignia of the great Officers are, among them, conformable to the customs of the Barbarians. The vestments of the women, and their head-dress, have some analogy with those of the Chinese. Their arms are, the bow and arrow, the sabre, the buckler, the cuirass, and the spear. Their characters are the same as those of China; but they also use the barbarous characters. They have the Chi-king, the Lun-iu, the Hiao-king, the Poets and Historians of the dynasties. Their youth, and the sons of their Chiefs, are instructed in schools; and they not only learn to read, but they also compose pieces in verse and poems."^y

The resemblance between the Nestorian Syriac and the Ouigour characters is not more than would be supposed to exist between any other two Alphabets of common origin. It is probable that the same characters which gave birth to the one were also the model on which the other was formed; and perhaps the origin of both may be traced to the Ancient Zend. If the Nestorians gave their Alphabet to the Ouigours, why was it in such a diminished form? How did the twenty-two letters of the Syrians become but fourteen in the hands of the Ouigours? And how has it happened, that so singular a phenomenon in the history of language has arisen—an Alphabet passing by itself? The learned Orientalist has himself observed, that the adoption of the Alphabet of one nation in preference to that of another indicates a tendency to the imitation of that particular nation, which ultimately will be strengthened and increased^z. How is it, then, that the Ouigours received nothing but an Alphabet from the Nestorians—the people they imitated? and that their language and literature were not influenced? When, in after times, the characters of the Arabians were adopted by the Turks, and their ancient Alphabet was rejected, the case was very different; their literature and their language were most sensibly affected, and all the usual attendants of that demonstration of preference ensued.

The resemblance of the Zend to the Ouigour seems greater than that of the Syriac: and when we remember the relations which the ancient followers of Zerdusht had with Tatar, if it was not the original seat of their religion, it does not seem so improbable that the Zend and Ouigour characters had a community of origin. The resemblance of the Syriac and the Ouigour is more apparent than real: the resemblance of the Ouigour and Zend is more real than apparent. In

(^y) Wen-hian-thoung-khao, K, 348. K, 336. p. 14. ap. Remusat, pp. 45, 69, 284.

(^z) "L'adoption de l'alphabet d'une nation, de préférence à celui d'une autre nation, n'est-elle pas d'ailleurs le premier signe d'une tendance à l'imitation, qu'elle ne peut ensuite que fortifier et favoriser?" *Remusat. Rech. Disc. Prel.* p. xxvii.

the one, the dissimilarity in uniting the letters causes a page of Zend and Ouigour, when viewed together, not to appear to have that resemblance which a comparison of the separate letters will shew them to possess. In the other, the junction of the letters causes an appearance of resemblance which in reality does not exist. The **Olaph** of the Nestorian Syrian is perpendicularly formed; that of the Zend and Ouigour is horizontal. The **Beth** in Syriac is a square letter, formed after the Hebrew model: the Zend and Ouigour, on the contrary, are curvilinearly horizontal. The Zend and Ouigour have no **Sad** ص or **Sa** ث, independent of the **Sin** س: the Syriac has **س**. The Ouigour expresses both **ت** and **ط** by one letter: the Syriac has two, **ت** and **ط**. The **Dal** in Ouigour and Zend are somewhat similar: in the Syriac there is no resemblance. **Zain** ز in Syriac is perpendicular: in the Ouigour and Zend it is formed by three turns of a horizontal line. In Ouigour and Zend the same letter represents **ز** ز, **ض** ض, and **ظ** ظ, and in Ouigour **س** also; but the Syriac has **ز** exclusive of the **س**. The Syriac has the letters **ا** **Ain** and **ح** **Cheth**, which are wanting in Ouigour: and we find in the Ouigour MSS., written after the conversion of the Turks to Islam, that whenever these letters are required to represent the Arabian proper names, they use the letters **Alif** and **Kof**, and put the harsh Arabian letters under the line^a. A very slight examination will shew that a greater analogy exists between the Zend and Ouigour than between that and the Syriac: and we may rather conclude that the sixteen letters of the Ouigour either gave birth to the Zend, or were derived from it, than that the Nestorian Syrians carried their Alphabet, and that alone, to the country of the Ouigours, and there left it, without any other gift and without deigning any instruction in its use.

Almed ben Arabshali, who wrote about 1440 A.D., describes the Ouigour writing then used among most of the Turkish nations as nearly as possible as we now have it. He says—

واما الجغتاي فلهم قلم يسي اويغور و هو بالقلم الموغولي مشهور وعدته اربعة عشر حرفا وهذه مقطعاته^b و سبب نقصانه واختصاره في هذا العدد ان الحروف الخلق يكتبونها على هيئة واحدة وكذلك تلفظهم بها ومثل هذا الحروف المتقاربة في السخراج مثل الباء ومثل الفاء ومثل الزاء والسين والصاد ومثل التاء والذال والطاء وبهذا الخط يكتبون توقيعهم ومراسيمهم ومناشيرهم ومكاتيبهم ودفاترهم ومخاتيبهم وتواريخهم واشعارهم وقصصهم واخبارهم وسجلاتهم واسعارهم وجميع ما يتعلق بالامور الانديوانية والتور الجندگيز خانية والباهر في هذا الخط لا يبور بينهم لانه مفتاح الرزق عندهم

(^a) See Extracts from Ouigour MSS.—Lithographic Plates, at the end of the Grammar.

(^b) A Specimen of the Characters is given, in the original, exactly of the same form as in the Ouigour MSS.

“The Jagataians have a writing named Ouigour, which is also known as the writing of the Mongols: it consists of fourteen consonants, of which the following is the division^e. The reason of the consonants consisting only of this number is, that they write all the gutturals in the same manner. They do the same with the other letters which belong to similar organs; such as, ب and ف, ط and ت, ص and س, ز, and د. It is with these characters that they write their diplomas, their edicts, their ordinances, their books, their regulations, their measures, their annals, their poems, histories, public and judicial acts, the prices fixed by the law, and, in general, all that concerns the government and the law of Tchingis Khan. He who is acquainted with this writing will not want among them, for he possesses that which is the key of wealth.”

Rubruquius, and the other Missionaries who travelled into the interior of Tataria in the 13th and 14th centuries, also speak of the language and characters of the Ouigours. Rubruquius gives the following account of them:—

“Their letters,” says he, “the Tartars use as well as they. They begin to write at the top of their paper, drawing their lines right down; and so they read and multiply their lines from the left hand to the right. Mangu Khan hath sent letters unto your Majesty (St. Louis), written in the language of the Moals or Tartars, but in the characters of these Jugures. The Moals received their letters or characters from them; and they are the Tartars’ principal scribes. The Jugures are of a middle stature, like Frenchmen. The language of the Jugures is the original and root of the Turkish and Comanian languages^d.”

Mohammed Kafour Khan^e, a Persian author, has the following passage respecting the writing of the Ouigours: در عهد اغوز خان خط اغوري بهم رسيد كه تا حال ميان تركستان ديهاخط رايج است “The Ouigour writing adopted in the time of Oghuz Khan is the same as at present generally used in Turkistan.”

Prior to the reign of Tchingis Khan, the Mongols had no letters; but that prince, after the conquest of the Ouigours, ordered them to teach the nobility and chiefs of his people their Alphabetical characters: and from this we may date the adoption of the Ouigour Alphabet by the Mongols and Mandshus; who finally made some additions and alterations, to suit the nature of their language.

Abulfaragius, or Bar Hebræus, records this event, in his Syriac Chronicle:— “The Mongols, having no letters to write, Tchingis Khan ordered that the Ighours should teach their characters to the Tartar youth. Thus they commenced

(^e) See preceding Note.

(^d) Harris’s Collection of Voyages, vol. I. London, 1744.

(^e) MS. in the Bibliothèque du Roi, quoted by M. Klaproth, *Mém. rel. à l’Asie*.

to write the Mongol language in the Ighour characters, as the Egyptians wrote in those of Greece, and the Persians in the Arabian ^f."

The Chinese historians have also preserved an account of the same circumstance. "At the defeat of Tayang Khan, king of the Naiman, Tchingis Khan made prisoner the Ouigour Tata-tounggou, who was the secretary of that prince. He took him into his service; and gave him the same office, ordering him to instruct the Mongol princes, and the chief of his nobility, in the writing, the language, and the laws of the Ouigours^g."

The Ouigours anciently wrote in perpendicular lines, and not in the horizontal direction in which the manuscripts that have been preserved are found. But as they multiplied their lines from left to right, the direction of the writing was the same as at present; and on merely altering the page to an horizontal position, it would be read from right to left, in the same manner as the Modern Turkish. It is more than probable, as the direction of the writing was the same as at present, the lines alone being different, that this was an imitation of the Chinese style of writing, and was perhaps first used in making interlinear translations from that language.

On the Literature of the
Ouigours.

Of the ancient literature of the Ouigours but little has been preserved: the few manuscripts in the Ouigour dialect, known to the Learned of Europe, have all been written since their adoption of the religion of Mohammed; and the oldest manuscript we possess is not of earlier date than the tenth century. We have already seen the account of a prejudiced authority, the Chinese author Ma-touan-lin, who wrote about A.D. 1200; in which he tells us, that the Ouigours had "the Chi-king, the Lun-ii, the Hiao-king, the Poets and Historians of the dynasties;" that "their youth, and the sons of their Chiefs, were instructed in schools; and they not only learned to read, but they also composed verses and poems." We should not have gained this confession from a Chinese author respecting the literature of the Ouigours, had not its existence been too well known to admit of concealment: yet M. Abel Remusat ^h, from this same passage, draws a contrary conclusion: it is thus given at length by him, paraphrasing the work of Ma-touan-lin:—"Towards the year 478 A. D., the king of the Tchhe-sse (Ouigours), who was named Kia, acquired great power. The people of Yerkiiyang having been beaten by the Ye-tha, demanded of him a king; and Kia gave them his second son for a Governor. This circumstance increased his influence; and

A. D. 1200.

A. D. 478.

(^f) Asseman. Bibliotheca. Orient. 7. III. Part 2. p. 470.

(^g) History of the Youan, published at Peking, 1646: ap. M. Klaproth sur les Ouigours.

(^h) Rem. Rech. sur la Langues Tartares, 284.

he sought to extend it by ruling his kingdom after the model of that of China. He had a great many Mandarins; and he established, in marriages, funerals, and services of the people, customs which had a great analogy with those of the Empire. Kia caused to be painted in his council-chamber the conversation between Lou and Confucius, on the art of Government. He established public historians, charged to take note of the events of his reign. The characters which his subjects made use of were the same as those of China; but they also employed the 'barbarous letters.' They had the Chi-king of Mao-tchi, the Lun-iu, the book of Filial Obedience, and several chronicles. The sons of the Mandarins were assembled together in colleges, where they learned the spirit of these works. They were also given to poetry." M. Remusat then adds:—"The taste of the Ouigours for the literature of China became augmented; and under the reign of Hiao-ming (515—528) the Ouigours sent an ambassador to demand the 'Five King' and different historical works. They prayed the Emperor to permit a doctor of the Imperial College, named Lieou-sie, to visit their country, to teach them the elements of the letters; which was accorded them."

A. D.
515—528.

Instead of these extracts proving, as the learned author who quotes them supposes, that the Ouigours were not then a literary people, they seem rather to indicate that they were a people possessed of that relish for literature which its study and cultivation alone can give. By the same reasoning as M. Remusat draws his inference respecting the Ouigours, we might attempt to prove that the French and English have no literature, because they are represented, in the Annals of the Celestial Empire, "to have sent to China for the Chi-king, the Lun-iu, and the Annals of the Empire." Or if it is discovered that we are stated "to use the Chinese characters, and also our own barbarous letters," what conclusion must we draw? Not certainly that of M. Remusat! Besides, unfortunately, in the Chinese author himself we find a slight discrepancy: probably in page 15 he had forgotten his statement in page 14. In the one, he tells us that the characters they made use of "were the same as those of China," but that they also employed the "barbarous letters:" in the other, the same people are represented demanding a doctor of the Imperial College to teach them "the elements of the letters."

A striking proof of the existence of ancient Ouigour Annals is exhibited in the identity of the relations preserved by the Chinese and Persians—two people whose intercourse has never been such as to admit of our believing that the one was indebted to the other for its information. This is fully illustrated by two extracts given by M. Klaproth; the one from the Chinese, the other from the Persian; which are singular specimens of the ancient traditions of the Ouigours.

Chinese
Tradition.

The following is the translation of a fragment from the Chinese¹.——
 “Idoukhon is the title of the kings of the Kao-tchhang (Ouigours), who anciently inhabited the country of Ouigour. In this country is Khorin (Karakorum, by which all the mountains situated in the neighbourhood of the Orkhon, the Toula, and the Selinga, are generally designated). Two rivers here take their rise; the Toukhoul and the Selinga. One night, a supernatural light descended upon a tree which grew between these two rivers. The inhabitants of the neighbourhood, repairing to it, found the tree much swollen. After nine months and ten days, it was delivered of five boys. The people of the country were full of astonishment, and brought up the new-born infants. The youngest received the name of Bouka Khan: he was strong and brave: the neighbouring people submitted to him, and he became their king. His successor in the thirtieth generation was Jouloun Tieghin. The account of the events which took place until his reign has not come to us. Jouloun Tieghin was very powerful and valiant: he made frequent war against the Thang (a Chinese dynasty which reigned from 618 A.D. to 907), who were much afraid of him; and sought his alliance by marriage. In fact, they affianced the Princess Kiu-liau with Gali Tieghin, the son of Jouloun, who lived in the neighbourhood of Khorin, in a place named Bili-Polida, or ‘Mount upon which dwells the bride.’ There was in this country another mountain, which bore the name of Tengeri-yu-takh^k; that is ‘Mount of celestial right.’ To the south of this was the Khouli-takh¹, or ‘Mountain of goodness.’ When the ambassador of the Thang had arrived at the frontier of the two countries, he learned that the prosperity of Khorin was attached to the existence of this mountain, and that if he could destroy it the kingdom would be annihilated. The Chinese ambassador then addressed these artful words to the king:—‘As you are the father of the bridegroom, I have a right to make a request of you, which you must accede to. The rock called the Mountain of Goodness is of no use to your kingdom: the Chinese desire very much to become its possessors, and they ask it of you as the price of the marriage.’ Jouloun agreed to his request; but, as the rock was very large, it was impossible to convey it away entire. They therefore made a great fire around it, until they caused it to redden; after which they poured vinegar over it,

A.D.
618—907.

(¹) “Su-houng-kian-lou,” by Tchao-yuan-phing. Sec. xxix. fol. 14, verso ap. M. Klaproth sur les Ouigours.

(^k) تڭرىيە تاغ *Tengriyeh tagh*, in Osmanli, “The mountain towards heaven.”

(¹) ايولي تاغ *Eiuli tagh*, “The mountain of goodness.”

which caused it to shiver into small fragments, with which they loaded chariots to transport them. After the departure of the Mountain of Goodness, the birds and the animals of the country lost the faculty of motion, and sent forth cries which announced the greatest disasters. Jouloun Tieghin died seven days after: innumerable calamities and troubles afflicted the country; and, after several generations, the increase of these calamities forced the inhabitants of the country to expatriate. They settled in the neighbourhood of Kiao-tcheou, or Ho-tcheou (100 *li* to the west of the town of Tourfan). Their principal establishment was at Bish-balik. To the north they extended as far as the River Ashou: to the south they had the Chinese Principality of Thsieou-thsiuan-kün: to the east they were the neighbours of the Goudoun-Gachikhia; and to the west, of the Sifan (Tibetians)."

The Persian version of this tradition, preserved by Alaeddin^m, is as follows:—
 "At Koumlandgou, a place situated at the confluence of the rivers Tougola and Selinga, which have their source in the mountains of Kara-korum, there were two neighbouring trees; the one named Fistouk, like a pine, the foliage of which resembled that of a cypress, with fruit of the form and savour of the pine-apple; the other was a birch-tree. The two trees were much swollen; and were illumined by a celestial light. Continuing to increase, they became like a mountain, and emitted harmonious sounds. Every night they were surrounded by a vivid light, to the distance of thirty steps. When they arrived at their utmost size, an opening became visible, with five chambers similar to tents, surrounded by a cord of silver; in each of which a child was seated, fed by means of a tube suspended above its mouth. The Chiefs of the tribes, struck with astonishment, came to admire, and pay adoration to these prodigies. The five children were treated by the people of this country with the respect they paid to their kings. The eldest was named Sounkour-tekin; the second, Koutour-tekin; the third, Boukak-tekin; the fourth, Or-tekin; and the fifth, Boukou-tekin. The Ouigours, persuaded that they were sent from Heaven, resolved to elect one of them for their sovereign. Boukou seemed to them to be endowed with the greatest beauty, spirit, and capacity; he was also well versed in languages: the Ouigours chose him for their Khan, and placed him upon the throne with great rejoicings. At this time, Boukou Khan had a new dream: he saw a man dressed in white, holding in his hand a baton of the same colour, who gave him a fragment of jade in the form of a pine, and said: 'If you can preserve this stone, you will rule over the four regions of the globe.'

Persian
Tradition.

(^m) The Vizier Alaeddin, author of the تاریخ جهان کشان

Boukou Khan was succeeded by one of his sons. In his reign, the domestic and wild animals, and the very infants, were heard to utter the sounds, *Getch! getch!*ⁿ 'Fly! fly!' Warned by this signal, they quitted their habitations, and emigrated: but at every place where they stopped, they heard the same sounds; until they arrived at the place where Bish-balik was built, where these sounds ceased. They established themselves in this place, and built five quarters, to which they gave the name of *Bish-balik*, or 'The Five towns.'

A comparison of these traditions will be sufficient to prove their derivation from a common source, and that both the Chinese and Persian authors must have drawn their accounts from the same materials—the Ouigour Annals. No two nations, as unconnected as the Chinese and the Persians, could have agreed in the manufacture of such an extraordinary recital. The position of the Ouigours between the Toula and Selinga—the descent of the luminary upon the tree—the birth of five children, the youngest of whom, named in the one Boukou, in the other Bouka, is elected king—the dependence of the kingdom on the preservation of a rock or stone—the disastrous cries of the animals—and the emigration of the people to Bish-balik—all but the first and last being fabulous, are such a series of events as no two authors, unless they derived their materials from a common source, could coincide in imagining.

Their Religion.

The Religion of the Hoi-hou was, in their more ancient times, the same as that of the Hioung-nou; but Buddhism appears to have also made some progress among them. A Chinese who travelled into the country of the Hoi-hou, about A.D. 981, tells us that in their capital there were many temples of Fo, and that they had also some temples of the Moni, or priests of Pho-sse, who were no doubt the followers of Manes and Zoroaster, whom persecution in their native country had driven into Tatarv. About A.D. 728, a part of the Hoi-hou, together with several other Turkish tribes who had advanced towards the west, adopted the faith of Islam, which was carried by many of them into their native country°. At the same period, the conversion of the inhabitants of Samarkand was effected; and from this time we may consider the greater part of the Turkish people as Mohammedans.

A. D. 981.

A. D. 728.

(ⁿ) In Osmanli, *گچ* *getch* is the Imperative of the Verb *گچمک* *getchmek*, "to fly."

(^o) From this circumstance, the Chinese called the new converts, as a *jeu des mots* on their name,

回回

Hoei-hoei; signifying "returning" or "retracing their steps;" and the abbreviation of this

into 子回 *Hoei-tseu* has become the designation of all the Mohammedans.

One of the most interesting relics of the ancient Turks is the Tchagh, or Cycle of Twelve Animals, of which either the Ouigours or a kindred nation—the Kirghis—were the inventors. This Cycle was composed of the names of Twelve Animals; which have been preserved by Uloug Beg, a descendant of Timour, who lived in the 15th century. They are as follow :—

Cycle of
Twelve Animals.

NAMES OF THE TURKISH CYCLE.			MODERN DIALECTS.
كسكو	<i>Kesku,</i>	The Mouse.	Preserved in the Turkish of Siberia, <i>Kouska</i> .
اوط	<i>Ôt,</i>	The Ox.	Osmanli, اوگز <i>Ôküz.</i>
بارس	<i>Bars,</i>	The Leopard.	{ The same in the Osmanli. Kasan, بارص <i>Bars.</i>
طاوشقان	<i>Taushkan,</i>	The Hare.	
لوي	<i>Loui,</i>	The Dragon.	Osmanli, طاوشان <i>Taushan.</i>
ييلان	<i>Yilan,</i>	The Serpent.
يوند	<i>Yunad,</i>	The Horse. يلان <i>Ilan.</i>
قوي	<i>Kui,</i>	The Lamb. يڭي آت <i>Yeni ât,</i> a Young Horse.
پيچين	<i>Pitchin,</i>	The Ape. قوزي <i>Kuzi.</i>
دافوق	<i>Dakouk, or</i>	{ The Fowl. پوزينه <i>Puzineh.</i>
داوق	<i>Daouk,</i>		
ايت	<i>Ît,</i>	The Dog. طاوق <i>Taouk.</i>
طنغوز	<i>Tonghouz,</i>	The Hog.	The same in the Osmanli.
			Osmanli, طوگوز <i>Donuz.</i>

The Chinese, the Mongols, the Tibetians, the Japanese, the Persians, and the Mandshus, have all adopted this famous Cycle; and, in translating the names into their own languages, have carefully preserved the order of the animals. To these animals not only are the years of the cycle regularly appropriated, but each day, and even the hours, have some of their characteristic attributes, real or fictitious, assigned to them. With the assistance of this cycle we are enabled to discover and correct errors in the chronology of the Eastern nations; and thus M. Remusat has shewn that Petis de la Croix is always mistaken a year in his life of Tchingis Khan. The selection of animals is most curious; but their utility, as a species of *memoria technica*, is indisputable. In this respect, the Cycle of Animals is far superior to the insignificant letters which the Chinese have devoted to the same purpose; which have no characteristic attributes, and which, consequently, are of very unequal value in multiplying the resources of the astronomer and historian.

Seljukians. After the dissolution of the empire of the Hœi-he, many of the Turkish tribes, following the example of their brethren who had previously quitted their native countries, advanced towards the west ; and their Chiefs soon became the possessors of the thrones of Persia, Arabia, Egypt, and Syria. In the year 1028, the celebrated Mahmoud of Ghizni, son of Sebektegin, founded the dynasty of the Ghaznaviah, which ruled in India and Persia during a period of 155 years. It was in the reign of the first prince of this dynasty, that the family of Seljuk, together with many other Turkish tribes, entered Khorassan. Seljuk was the son of the chief Minister of the Turkish Sultan Bigou, sovereign of Kaptchak : according to the Persian authors, he was a descendant of Afrasiab, king of Touran. The father was renowned for wisdom and bravery ; but dying while his son was very young, the Sultan, in expectation of repairing the loss he had sustained in so faithful a Minister, had Seljuk educated, and conferred on him the title of " Bassatchi," or Captain. The youth soon shewed himself of superior mind ; and being both brave and wise, he became a great favourite with the Sultan, by whom he was elevated to the highest rank. Seljuk, presuming perhaps too much on the favour of his master, on one occasion forgot the respect due to his station ; and the Sultan, beginning to dread the power of his Minister, formed a plan for his destruction. Seljuk gained intelligence of the Sultan's design ; but determined, though powerful, not to turn his arms against his late benefactor, he hastily collected together the whole of his tribe, who were much attached to their young Chief, passed the Gihon, and established himself in the countries of Samarkand and Bokhara, where they became converts to the faith of Islam. Under the standards of their valiant Chiefs, the tribes of the Seljukians became renowned among the nations of Asia. They extended their dominion from China, over Anatolia, Syria, Persia, and Egypt : and when, by the death of Malek Shah, the union of this mighty empire was dissolved, the Princes of the House of Seljuk founded the separate but powerful kingdoms of Iran, Kerman, Syria, and Roum. The kingdom of Roum, or Iconium, was the most famous of these Principalities ; and eventually extended from the banks of the Euphrates to the vicinity of Constantinople, and from the Black Sea to the confines of Syria, with Nice for its capital. After the conquests of the Crusaders had obliged Soliman to forsake this city, the royal residence was fixed at Iconium ; which continued for nearly a century and a half to be the chief seat of the Seljukian Princes of Roum, until the irruption of the descendants of Tchingis Khan overturned their empire.

Tchingis Khan,
A. D.
1162—1227.

The union of the Turks of Tatory with the tribe of Mongols, in the reign of Tchingis Khan, gave rise to that invincible power which, under that prince and

his successors, shook the kingdoms of Asia and Europe to their foundations, and overturned so many of the Eastern thrones. Of this assemblage of the nations of Central Asia the Turks formed the most numerous and most powerful portion; for although the princes were Mongols, the great mass of the people were of Turkish origin. Jaghatai, one of the sons of Tchingis, was constituted monarch of Mawara'nahar, or Independent Turkistan: from him the Orientals have called the country Jaghatai. Khorassan, Persia, and India, became the possessions of Tuli Khan. Batu ruled the countries bordering on the Caspian; while the Imperial horde, with the Mongols Proper, and their Chinese conquests, were governed by Oktai Khan. In the year 1302, Gazan Khan, one of the successors of Tchingis, entirely destroyed the Seljukian kingdom of Roum, which had been previously shaken by the power of the Mongols; and thus was the last of the Seljukian kingdoms annihilated.

A. D. 1302.

The Seljucides gave birth to the Patzinaks, the Petchenegues of the Russian Annalists, whom M. Abel Remusat considers identical with the Kangar or Kangli. Towards the end of the ninth century, they occupied the countries between the Don and the Danube, and were the terror of the Greeks, Bulgarians, Khazars, Hungarians, and Russians.

Patzinaks, or Kangli.

In the eleventh century, the Komans, uniting with the Ghuz or Ghaz, known to the Greeks and Latins as the Uzes, and to the Russians and Poles under the name of Polowzer, acquired a formidable power. They occupied the country between the Wolga and the Danube. The Ghuz were a nation who invaded Khorassan in the year 1034 A.D., but were defeated by Mahmoud the Ghaznevide. About A.D. 1050, they entered Mesopotamia, and took the city of Mosul: they were however obliged, by the Khalif, Caiem Bemrillah, to retire to the mountains of Azarbijan or Media. In 1170, during the reign of the Seljucide Sultan Sangiar, they established themselves in the province of Badakhshan, which was occupied as far as Balkh by 40,000 families. They were formidable to the Greeks and Russians during the eleventh and twelfth centuries, but were destroyed by the Mongols in the thirteenth. The Komans took refuge in Hungary. Separated from the great mass of their race, they have forgotten their language; and their descendants of the present day speak nothing but Hungarian. The Kangli, the Patzinaks, and the Komans, spoke the same dialect; of which few remains have been preserved, but still sufficient to enable us to conclude that it was not very different from the dialect of the Osmanlis. In the modern language of Hungary, traces may yet be found of the Turkish language; and an extensive Vocabulary might be formed of words which have been introduced into the Hungarian, from that language.

Komans, and Uzes.

A. D.
1034—1050.

A. D. 1170.

The Foundation
of the Ottoman
Empire.

The ruins of the Seljukian kingdom of Roum formed the foundation of that of the Ottomans or Osmanlis. The history of their origin is variously related; but it seems that we must consider them as descended from the nation of Ghuz or Oghuzians, known to the Greeks and Latins under the name of Uzes. A branch of this nation, about the time of the irruption of Tchingis Khan, joined the fortunes of the Turkish Sultan of Iconium. During the revolutions of Asia Minor, they established various little Principalities; and, while the Mongols were in possession of the plains, were sheltered among the mountainous districts. The first independent Chieftain of this people was Osman or Othman, who has given his name to his descendants. He was the son of Togrul, a Turkish Chief, who, like himself, had been distinguished in the army of the Sultan of Iconium. The annihilation of the Seljukian dynasty, the decline of the power of the Mongols, and the weakness of the Grecian Empire, were favourable to his independence and success. The political errors of the Greeks unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. On the 27th of July, in the year 1299 of the Christian æra, Othman first invaded the territory of Nicomedia. The conquest of Prusa, or Bursa, was effected by the valour of his son Orkhan; and from this conquest, says a learned and elegant Historian^p, “we may date the true æra of the Ottoman empire.” The city, by the labours of Orkhan, assumed the appearance of a Mohammedan capital: a mosque, a college, and a hospital of royal foundation, were among the benefits it received from the change of masters. The Seljukian coin was disused, and the name of the new dynasty substituted in its stead; and the most skilful professors of human and divine knowledge attracted the Persian and Arabian students from the ancient schools of Oriental learning^q.

A. D. 1299.

A. D.
1360—1389.

From this period the Turks began to acquire a firmer footing, both in Asia and Europe. The conquests of Murad, or Amurat I., rendered him master of the whole of Thrace, from the Hellespont to Mount Hæmus: the Slavonian provinces between the Danube and the Adriatic submitted to his power: and though the fortunes of his successors were momentarily obscured by the ascendancy of Timour, the glory of the Ottomans revived again, with redoubled splendor, in his descendants; until the conquests of the illustrious Mohammed II. securely placed the Ottomans in their European possessions.

A. D. 1453.

Having thus taken a slight survey of the rise and progress of the Turkish race until the establishment of their power in Europe, and having sketched such an

(^p) Gibbon.

(^q) Ibid. Cantemir. p. 71.

outline of the nations of Tataria who have ceased to exist, as will tend to prevent our falling into error respecting them, we can now with greater accuracy proceed in the examination of the language and literature of their descendants. With this for my principal object, I have, throughout, endeavoured to compress the historical relations as much as the nature of the subject would allow; and have merely given such details as were less generally known, and yet essential to our forming correct notions of the subject.

The result of our examination of the historical fragments that have been preserved relating to the nations of Tataria who have ceased to exist, leads us to consider the languages spoken by the Hioung-nou, the Tou-kiue, the Hoi-hou, the Seljucides, the Patzinaks, and the Komans, as sister dialects. Of these, however, we have few data to guide us to just conclusions concerning their degree of analogy; and when we have proved that each of them formed part of the Turkish family, we have done almost as much as our materials allow.

The language of the Turkish race, which is at present spread over so extensive a portion of the earth, is spoken by nations, for the most part, independent of each other, of very different grades in the scale of civilization, and whose relations with surrounding people have differed according to their relative positions. The Turkish language, acted upon by such varieties of situation at present, consists of ten divisions or dialects;—the Ouigour, the Jaghataian, the Kaptchak, the Kirghis, the Turcoman, the Caucaso-Danubian, the Austro-Siberian, the Yakoute, the Tchouvache, and the Osmanli[†]. These divisions of the Turkish language comprise all the dialects which are at present known to exist; and one or other of these is spoken by almost every nation between the Mediterranean and the frontier of China—between the utmost extremity of Siberia and the borders of India. In Egypt, in the states of Barbary, in the Levant, at the Court of Tehran, and in the northern and western provinces of Persia, the Turkish is the ruling language. In the widely-extended dominions of the Sultan, throughout the greater part of Tataria, and the extent of Siberia, the Turkish language, in one or other of its dialectical variations, is the mother tongue of the inhabitants; and whether the relations of diplomacy, the transactions of Commerce, or the inquiring eye of Science, prompt our intercourse with these

(†) In this division, I have followed that of M. Balbi in his *Atlas Ethnographique*. It seems more just than M. Jaubert's classification of the Turkish Dialects into Turkish, Yakoute, and Tchouvache; or M. Remusat's, of Ouigour, Tchakhatéan, or Boukharian, Turkish of Kasan, and Astrakhan, and that of Constantinople.—*Balb. Introduction*, p. 147. *Rech.* 249.

countries, a valuable and almost indispensable requisite is a knowledge of the Turkish language.

Of the Language of the
Ouigours since
their Conversion to Mo-
hammedanism.

The dialect of the Turkish called Ouigour may be considered as the most learned of the ancient Turkish idioms; and being the language of a people who possessed the art of writing from an ancient period, and who early cultivated literature, it presents an interesting object, in examining the language and literature of the Turkish race. The Ouigour is still the language of the inhabitants of the countries between Kashgar and Kamoul; and the learned M. Klaproth has given a Vocabulary of eighty-seven words, which he obtained from the mouth of a native of Tourfan, whose mother tongue was the Ouigour. The differences existing between the Ouigour dialect and that of the Osmanli are, for the most part, such as the relative situation of the two people would lead us to expect. The language of the Ouigours, the primitive dialect, has been but little subject to foreign influence. The Osmanlis, in their rise and progress, as in their settlement in Europe, have had constant and continued connexions with other nations. In the Ouigour, the principal vestiges of the exercise of foreign influence may be traced to the vicinity of the Chinese; but to so small an extent has this influence been exercised, that, except in some compositions, written expressly in imitation of the style of China, it is scarcely discoverable. The adoption of the religion of Mohammed might contribute somewhat to affect it, by the introduction of words to express the ideas of their new theology: but as the Koran reached the Ouigours by means of Missionary efforts, their conversion did not produce such changes as were effected in the language of those tribes who sought the religion of Islam in the country of its birth. The ancestors of the Osmanlis, on the contrary, advancing into the countries of Persia and Arabia, there received the faith of Mohammed immediately from its professors. With the religion of the Persians and Arabians, some portions of their languages were acquired; and the adoption of the Alphabetical characters of their preceptors rendered the introduction of words more easy and frequent. The political relations of the Osmanlis with the west, and their long residence in Europe, have succeeded to this: and if there are variations and differences between the dialects of Tourfan and Constantinople, we may trace most of them to one or other of the preceding causes. But while the Osmanli has been thus enriched and improved, in point of vigour and simplicity it is perhaps surpassed by the Ouigour: and although we must award the palm of refinement to the former, the latter must be considered as the purest of the Turkish dialects; and, as a specimen of the ancient state of the language, it is not unworthy of attention.

The Ouigour dialect, though superior in simplicity to the Osmanli, is however much inferior in beauty and exactitude of expression. The Verb in the Ouigour is not subjected to that mechanism which renders the nicety of expression so great in the dialect of Constantinople. The Affirmative, the Active, the Passive, and the Negative, appear to be the only forms of the Verb known to the Ouigours. They are strangers to the composition of Impossible, Reciprocal, Causal, and Personal Verbs, formed by the insertion of a letter or a Particle between the radical and its termination, which constitutes so material a feature in the Osmanli. The Imperative is the root from which the Simple Tenses are formed: the Compound are unknown: and the only Tenses an Ouigour Verb appears to be susceptible of, are the Present and the Preterite. The Verb Substantive in the Ouigour is not an Auxiliary; it is always employed alone; and is never found performing those important offices which have been assigned to it by the Osmanlis. The Infinitive is terminated by مق *mak*, the rejection of which gives the Imperative. The Preterite is formed by adding to the Imperative the Particle ديم *dim*, answering to the Preterite in دم *dum* of the Osmanli; and the mode of forming the Persons of the Verb is the same as in that dialect. The Particles in ر *ur* and مش *mish*, and the Gerunds in کن *ken*, يب *ib*, and وب *ub*, are also frequently employed. The Numerals offer a strong proof of the Ouigour being the primitive dialect, by giving the etymology of the Numeral Adjectives at present employed by the Osmanlis, the origin of which is undiscoverable in their own language. Thus, in the Turkish of Constantinople, as in Ouigour, سكر *sekiz* is "eight," and اون *ön* "ten;" but "eighty" is, in the former, سكسين *seksen*, while in the latter it is سكر اون *sekizön*, literally "eight, ten." The same occurs in the subsequent numbers; the Ouigour shewing the derivation, which elision has rendered undiscoverable in the Osmanli.

Of the nature
of the Language.

In the dialect of the Osmanlis, the Conjugation is executed throughout by the aid of the Verb Substantive and the Defective Verb ايم *im*, which correspond entirely to our idea of Auxiliaries. Each of the Tenses is formed by uniting to the Verb, either in its Imperative state or in the form of a Participle, the Tenses of these Auxiliaries. قلم *kilurum*, "I do," قلم ايدم *kilur idum*, قلم ايمش *kilur imishem*, "I did," قلدم *kildum*, قلدم ايدم *kildum idum*, قلدم ايمش *kilmish öldum*, "I have done," are all formed in this manner; and are, when analysed, قلم *kilur*, "doing" ايم *im* "I am;" قلم *kilur*, "doing" ايدم *idum* "I was." This fact produces a singular anomaly, in comparing the Ouigour with the Osmanli. The Ouigour Inflexion, with regard to the Simple Tenses which it employs, is executed exactly in the same manner as that of the Osmanli; which even appears more distinctly, on account of elision being less used. قيلم *kilurim* is, in Ouigour, "I do," or literally "Doing I am;" قيلم *kildim*

“ I have done ”—“ to do, I have been. ” The singularity of this formation of Tenses consists in the Verb, which is used as an Auxiliary to produce it, not existing in the language in which it is employed. The Verb Substantive ايم of the Osmanlis is an utter stranger to the language of the Ouigours, and yet it is thus found entering into the most intimate part of their idiom.

This forms a curious problem for the consideration of the Philologist. How, at what period, and from whom, have the Osmanlis derived the important addition which the possession of an Auxiliary Verb, and its employment in the formation of Compound Tenses, makes to their Grammatical system? Or, if the Verb existed in the primitive dialect, why was its employment rejected? If it had existed in the Ouigour, should we not have found some traces of its use? And if at a later period it was adopted by the Osmanlis, how could it have been so generally introduced, not only into the written dialect, but even into that which is spoken by all classes?

In a language not rich in Terminations, the want of Compound Tenses considerably diminishes the resources of the writer; who is unable to vary the turn of expression in his sentences, and consequently cannot avoid a certain degree of monotony and sameness in his compositions. In this respect, the Ouigour is similarly situated, but not in so great a degree, with the Mandshu and the Mongol. Reduced to the frequent use of Particles, the sense is kept up by a series of little propositions, relating the events in the order of occurrence, and seldom making a period until the close of the subject. But, however inelegant this mode of composition may be, it certainly possesses some advantages: the ideas are put together without confusion or inversion; and simplicity and clearness are certainly attained, if grace and elegance are sacrificed^s.

The literature of the Ouigours has suffered so much from the ravages of time and the destroying hand of man, that but very few Manuscripts in Ouigour Characters are known to exist in the Libraries of Europe. Of these, none can be considered as belonging to the ancient dialect of the Ouigours; and we must therefore place them among the more modern productions of that language.

The power of the Princes of the House of Tchingis enabled them, at various periods, to procure large Collections of valuable Manuscripts in the different Asiatic Dialects; and the Kied or Monasteries of the Lamas, so numerous in

Of the Literature of the Ouigours since their Conversion to Mohammedanism.

Destruction of the Library of the Ablai-yin-Kied.

(^s) The author is indebted for much information on the subject of the Ouigour Dialect, to the Researches of the learned M. Remusat; whose valuable work, “ sur les Langues Tartares,” it is much to be regretted, still remains incomplete.

Tatary, frequently became the depositories of these literary treasures. A prince named Ablai, who had amassed a vast quantity of Oriental Manuscripts, bestowed them on one of these monasteries; which was named, from its founder, Ablai-yin-Kied. This monastery was situated a short distance from the Russian frontier, and was known to exist until a late period. The peaceful inhabitants were at length obliged to abandon their treasures; and the place was for some time deserted, until the barbarism of Russia effected its total destruction. M. Sokolof, a young Naturalist, found the place in the possession of a squadron of Russian cavalry; and among the ruins he was only able to discover a few torn and scattered leaves, which, strewed along the damp ground, were half obliterated. Some of these fragments, in Mongol, Tibetan, Sanscrit, and Ouigour—some printed, some written in letters of gold on a paper of a blue ground—are still preserved in the cabinets of the curious, and are the only relics of this valuable library, the latest that existed in Tatary, and perhaps the most magnificent^t.

Of the Ouigour MSS. at present existing, the Bodleian may boast of the possession of one; the Bibliothèque du Roi contains two; and a third was sent from Vienna to Paris, about the year 1823, by that learned Orientalist, Von Hammer.

Ouigour
Manuscripts.
Bakhtiar
Nameh.

The MS. of the Bodleian appears to be the most ancient of these. The date of the transcription is A.H. 838, answering to 1434 A.D. It was from this MS. that Hyde^u gave an engraved specimen, consisting of the first page; which he misnamed Khitaian, conceiving that it was the Code of Laws of Tchingis Khan. Sir William Jones^x was equally mistaken in regard to this MS.; the writing of which he stated to be evidently a bad Cufic; and the work a Mendean one, on some religious subject. M. Langles came nearer the truth, when he stated the characters to be similar to the Mongol; but erred, in imagining he recognised, in the formula which is prefixed to the work, words belonging to the Mongol and Mandshu languages. The MS. which has given rise to these various conjectures is, in fact, Ouigour, both in characters and language; and the specimen given by Hyde consists of the Formula with which Mohammedan works usually commence, the Title of the book, the Division of the work into ten parts, and an account of the Contents of each as far as the sixth. The words written on the margin are “Bakhtiar Nameh,” the title.

A. D. 1434.

The writing of this MS. is perhaps the most beautiful we possess. It consists

(^t) Rech. sur les Lang. Tart. 229. Commentatio de Scriptis Tanguticis in Siberia repertis. Acta Erudit. Lips. 1722. Mém. de l'Acad. des B. L. tom. XXX. p. 777.

(^u) Hyde Relig. Veter. Persar. p. 552. Jenish de Fatis. Ling. Or.

(^x) Asiatic Researches, vol. II. p. 27. Rem. Rech. p. 264, note.

of 294 pages in folio; and the characters and proper names are written in red. The style is simple and unaffected, but perfectly destitute of ornament; and the frequent tautological repetitions and pleonasms, with which it abounds, shew that exactitude of expression was more the aim of the author than elegance of composition. The subject of the Bakhtiar Nameh is well known, from the Persian version: the events are probable, and well contrived; and, as a work of fiction, after the model of the East, it is not often surpassed. But though this may give it no claim to a great attention at the hands of the Learned, yet to the Philologist, as a specimen of a little-known language, it is far from being destitute of interest.

Miradg, and
Tezkere'i Evlia.

The MS. of the Bibliothèque du Roi is a folio, consisting of 231 leaves, beautifully written in Ouigour characters; and contains two works on the subject of Mohammedan Theology—the Miradg, or History of the Ascension of Mohammed; and the Tezkere'i Evlia, the Legends of the Mussulmen Saints. The date of the transcription of these MSS. is A.H. 840 (1436 A.D.); and they are probably some of the earliest literary efforts of the new converts in their adopted faith. Neither of these works can be considered as of great interest, except in a philological point of view. They offer no specimen of the literature of the Ouigours themselves; as the transcriber tells us, in his Preface, that the Miradg is a translation from the Arabic, and the Tezkere'i Evlia from the Persian. The Grammatical principles of the Ouigour, in these works, are however unchanged; and present the same simple dialect to which we have before alluded.

A. D. 1436.

Kaoudat-kou-
bilik.

The MS. of the Kaoudat-kou-bilik, “or Science of Government,” sent by Von Hammer to Paris, is of very superior interest to any of the preceding. As a specimen of the original literature of its age, this work is most curious. From a passage which is found in the manuscript, it appears that this work was composed about A.D. 1069; corresponding to the beginning of that bright period when the Seljukians were masters of Iran, and Alp Arslan was seated on the throne. Its transcription is dated A.H. 843., corresponding to the year 1459 of the Christian era. The manuscript consists of ninety-three folio leaves of cotton paper, but the writing is not so beautiful as that of the other manuscripts. In various parts, some early possessor has given interlinear translations of words in Persian and Arabic; usually marking his approbation or dissent by placing in the margin the words بلغ “He is eloquent,” or كفر “He blasphemes.” Even in the body of the manuscript, various titles and formularies are found in Arabic characters; which seem to prove that the work was transcribed at a time when the Turks had adopted the Alphabet of the Arabians, but when their own had not yet been rejected.

A. D. 1069.

The manuscript commences with two Prefaces ; one in verse, the other in prose ; containing the titles of the work, and the names by which it is known in Turkestan and the neighbouring countries. With the exception of the one Preface, and the Table of Contents, it is entirely written in verse ; always rhyming, and containing an equal number of syllables. This work seems to make some approach towards Dramatic composition ; and in the Preface, the author gives his list of the *dramatis personæ*. He tells us : “ The work is divided into four principal parts : the first, relative to the Administration of Justice ; the second, concerning the Executive Power, or Force of the Empire ; the third, the Intelligence ; the fourth, Moderation. These four qualities are represented under the names of four persons. Justice, or the Rising Sun, is represented under the name of *Ilek*^y, or the King. The Executive Power, or the Full Moon, is represented by *Orkhtourmish*, or the Vizir. *Oktoulmish*, the son of the Vizir, personates Intelligence ; and Moderation is figured by *Otkhourmish*, the Vizir’s brother. These persons hold counsel, and discourse with one another by question and answer.”—After the prose Preface, and its translation in verse, follows the Table of the Seventy-two Chapters. These are frequently very difficult to be understood ; and the meaning of some it is impossible to discover. For the translation of the Table of Chapters, and the analysis of their contents, which is subjoined, I am indebted to M. Amedée Jaubert^z, whose known attainments in the Turkish language and its dialects need no commendation from me. Those titles to which an asterisk is attached are considered as of doubtful sense ; and some few are so incomprehensible as to render their being left as *lacunæ* unavoidable.

CHAP. I.—The praises of God the Most High and Most Glorious.

In this the author celebrates the omnipotence, the goodness, and the wisdom of the Creator, and implores his mercy.

CHAP. II.—The panegyric of Mohammed Mustafa, the Prophet of God.

Mohammed is here considered as the most perfect of created beings, the lamp of the universe illuming the whole world, without whom nothing could exist or prosper.

CHAP. III.—The panegyric of the Four Companions of the Prophet.

CHAP. IV.—The panegyric of the Khan reigning in the Khanat of Bokhara.

The panegyric of the Khan commences by a poetical description of the Spring, of

(^y) *Ilek* is the name of a Khan of Kashgar, who lived in the fourth century of the Hejira.

(^z) Notice d’un Manuscrit Turc en Caractères Ouigours. *Paris*, 1825.

which the following translation of a portion will give some idea; but the beauty of its imagery and style are lost in the difference of our idiom.

“The breeze of Spring has blown from the quarter of the rising sun, and the road of Paradise is opened beneath its feet. The earth is covered with verdure, adorning the whole world: the sun has shone forth in all his splendor, in passing the tail of the Fish, in front of the Ram: the shrivelled trees are again clothed with foliage: all Nature is adorned: all things have again taken their most vivid colours. With the zephyr and the verdure, the Caravan of Khathai is arrived in Tabakhtchan. The flowers spring up by myriads: the rose expands itself: the camphire-tree and the *Aiat* have recovered their foliage. The morning breeze is perfumed with the scent of the violet: the buds spring forth from the branch. The wild fowl, the doves, the khalkhak, and the paroquet, essay their powers: the one flying towards the summits of the mountains; the others construct their nests: these dart towards their prey, while those quench their thirst by the rivulet. The crane utters her piercing cries; the joyful partridge flies towards the Kizil Ghazi Khan, to the eyebrows always black.”—“May the life of this prince,” adds the author, “be lengthened, as that of Lokman the Wise!”

CHAP. V.—The description of the Seven Planets, the Four Elements, and the Twelve Signs of the Zodiac.

The author, in this chapter, attributes various properties to the stars, which, he adds, rule the destiny and guide the way of man. The first of the Planets is named *Sekentis*, or *Zohal*, Saturn, whose revolution occupies two years, eight months, and a week. Following him is *Okhi*, Jupiter: his revolution is performed in two years and two months wanting a week. *Jourout* is Mars, whose influence is said to prolong the life of man. *Ishik* is the Sun; *Sebit*, Venus; *Tilek*, Mercury. The Moon is considered as an inferior planet, and becomes full when in opposition (باتشسه) with the Sun.

The Names of the Twelve Signs of the Zodiac are:

- | | |
|--|--------------------------------|
| 1. <i>Kouzi</i> , the Ram. | * 7. |
| 2. <i>Ot</i> , the Bull. | * 8. |
| 3. <i>Shentez</i> , the Twins. | 9. <i>Oulki</i> , the Balance. |
| 4. <i>Ourikh</i> , the Crab. | 10. <i>Oklik</i> , Capricorn. |
| 5. <i>Arslan</i> , the Lion. | 11. <i>Jounk</i> , Aquarius. |
| 6. <i>Koush</i> , the Virgin (the bird). | 12. <i>Balik</i> , the Fish. |

* CHAP. VI.—Definition of the sciences, and of wisdom.

This chapter, which is very short, contains advice in the study of the sciences, and the practice of wisdom.

* CHAP. VII.—Relative to the advantages of moderation and silence.

The design of the author, in this chapter, is to prove the disadvantages of too much loquacity, and the advantages of silence.

CHAP. VIII.—The author's apology for the imperfections of his work.

CHAP. IX.—To prove that a good education leads to the practice of good works.

The scope of this chapter is, the praise of good education, the distinction between right and wrong, and the means of acquiring just fame. Among these means the author places the pursuit of literature. He tells us, that but for literature the names of the greatest warriors would be unknown; and instances the creation of a celebrity even for an imaginary hero—Afrasiab, so famous among the Persian authors, in the wars between Iran and Touran.

تاجیکلر بیتیکده بیتیکش مونی بیتیکده یوغ ارسه کیم اوقیقور آنی

“The name of this hero is mentioned in the writings of Persia;

“But if it were not for them, who would know any thing of him.”

CHAP. X.—The utility of discernment, of wisdom, and of knowledge.

The author in this proves that true greatness consists in learning.

CHAP. XI.—Relative to the title of the work.

The motives which produced the title of the book, *Kaoudat-kou-bilik*, or “Science of Government,” are here given, and an account of the allegorical persons introduced.

CHAP. XI.—Commencement of the work, and the definition of Justice represented by the King.

The portrait of one of the author's allegorical representatives is introduced in this chapter; and the work then proceeds with discourses and imaginary conversations, in which the science of Government, the duties of the Prince, and the acquisition of wisdom and power, are treated of. The sixty other chapters are occupied with these subjects: but as the bare recital of their titles will be but of little interest, I shall conclude my notice of this Manuscript with giving a few verses, which will afford some idea of the style and thoughts of its author.

یاواشلق قیلور ادبی بزور کشی
یاواش بولمسه بولماز ادب باشی

“Politeness is the ornament of civilized man.

“Without politeness, there is not the principle of a good education.”

کیم ادبی دیلور ارسه ادبی قیلور

“He who requires civility in another, should possess civility himself.”

اولوق بولدنگ ارسه كيچيك طوت گونگول
اولوق غه كيچيكلك ياراشر اوغل

“ If thy qualities are great, humiliate thy heart, O my son !

“ For modesty, above all things, leads to greatness.”

كيمد اوقوش بولسه اصلي بولور
خير ده بيليك بولسه بكليك بولور

“ Whoever possesses wisdom, possesses the foundation of all things.

“ If joined with practical knowledge, it will procure power.”

This notice, which the limits of a Preliminary Discourse have obliged me to curtail, will give an idea of the nature of the Kaoudat-kou-bilik; which is somewhat similar in design to the elegant work of Feriddin Attar, so excellently translated and commented on by the learned M. de Sacy. It is much to be regretted that similar manuscripts, of which no doubt many are in existence in the public libraries of Europe, are not sought out, and recovered from the obscurity in which they linger; and it is to be hoped that the learned Orientalists of France and Germany, to whom Ouigour Literature owes so much, will not relax their efforts in its cause^a.

Of the Jaghataian Dialect.

The Jagataian dialect is the language of the greater part of Independent Turkestan, including Kharism and Great Bokharia, the Mawarannahar of the Orientals. This country, comprising some of the most delightful regions of the East, was the favourite residence of the Princes of the House of Tchingis and Timour; who sought the repose of the beautiful valleys of Sogdiana, whenever the toils of war permitted. A son of Tchingis gave his name to this delightful territory; and Jaghatai became the appellation of the country and the language. Under the patronage of Princes who were able to appreciate and knew how to reward the efforts of genius, the literature of Jaghatai became celebrated; and though it has not equalled the Osmanli, it may justly be considered as having surpassed the Ouigour.

In the most ancient state of the Jaghataian dialect, its affinity with the Ouigour seems to have been extremely strong; and for some time after their conversion to Mohammedanism, the Ouigour Alphabet was still employed by the Jaghataians. The more modern writings of Jaghatai, however, approach nearer to the Osmanli;

(^a) See Specimens of each of the Ouigour MSS. among the Lithographic Plates at the end of the Grammar.

and, with the exception of the use of harsher consonants, and the frequent employment of the vowel letters, where the Osmanlis retain only the vowel points, there is but little difference in this structure of these two dialects. In the Vocabulary there are some material differences: the idiom of Jaghatai has retained many ancient Turkish words, which we may search for in vain in the language of Constantinople; while the additions which the Osmanlis have made to their Vocabulary, since their settlement in Europe, are unknown in the language of Jaghatai. In words derived from the Persian and Arabic, they are almost equal in numbers; though both, in engrafting these words into their idioms, have carefully preserved the principles of their Grammar, by subjecting the adopted words to the forms of which their own Parts of Speech were susceptible; so that this introduction of words has not effected any real alteration in the language of either. The dialect of Jaghatai is remarkable for clearness, simplicity, and force. Its style is pure and unaffected. It is perfectly free from those faults which are so common in the writings of Persia: the *Rengeni Ibarut*, in which metaphor and hyperbole hold so conspicuous a place, is almost undiscoverable in the authors of Jaghatai; and its manliness and unadorned simplicity remind us more of the taste of Europe, than of the flowery and verbose style in which the nations of Asia so frequently indulge.

In the same manner that the name Tatar has been applied to the Turkish nations, the term Mongol has frequently been employed to express their language; and many works which properly belong to the Jaghataian dialect have been so designated. One of the most curious monuments of Jaghataian literature which has been thus misnamed is the *Tezukat Timour*, or "Commentaries of Timour." Of this work, as well as the *Mulfuzat* or "Memoirs" of the same prince, we have translations from the Persian; but the Jaghataian originals have not been discovered^b. There is little doubt that Timour, who as well as his subjects were Turks, knew no other language than Jaghatai: and that these works were originally written in that dialect, is evident, not only from the testimony of the Persian translator, but also from the Jaghataian verses and phrases which he has preserved in his version; all of which, with the exception of a few names of dignities, are certainly Turkish. Sir William Jones tells us, that, in India, a learned native corrected his mistake, when he used the term *Mongol* to express the language in which the *Tezukat* was written; informing him, that its proper designation was *Turki*. M. Remusat has even gone

Jaghataian
Literature.

Tezukat and
Mulfuzat of
Timour.

(^b) "Institutes of Timour, Persian and English, by Major Davy and Professor White. Oxford, 1783."

"Mulfuzat Timuri, by Major Charles Stewart. Printed for the Oriental Translation Committee. London, 1830."

so far as to say, that he ran no hazard in affirming that not one Mongol could have been found in the army which, under the command of Baber, made the conquest of Hindostan in the sixteenth century, and gave birth to the dynasty which has been so improperly named the dynasty of the Great Moguls^c.

Ulugh Beg,
A.D. 1446.

From the reign of Timour to that of Baber, was the brightest period of Jaghataian literature. The grandson of Timur, Ulugh Beg, himself a poet, was one of its greatest patrons. During his reign, the arts and sciences flourished, and the literature of Jaghatai was zealously cultivated. He built a college and observatory at Samarkand, which became one of the most celebrated in the East; and to the protection and labours of this prince we are indebted for the valuable *Astronomical Tables* which bear his name.

Mir Ali Shir,
A.D. 1470.

But the greatest of the contributors to the literature of this country, and one of its most munificent patrons, was Mir Ali Shir, whose poetical name was Nuvai^d. He was Vizir to the Sultan Hussain Mirza, who reigned in Khorassan, and of whose brilliant court he formed the brightest ornament. To him the palm of excellence in Jaghataian verse has been unanimously awarded; and his numerous works in poetry and prose have gained him that reputation as an author, which his merit and talents deserved.

Baber,
A.D.
1494—1531.

The *Vakaet Baberi* واقعات بابري^e, or “Commentaries of the Sultan Baber,” singularly analogous in style and manner to those of Cæsar, is perhaps the gem of Jaghataian literature. The original of this interesting work has fortunately been preserved; and the Library of the Honourable East-India Company possesses a fine manuscript of it, which formerly belonged to the late Dr. Leyden. Of this work we possess an English translation^f; but that has been made principally, I believe, from the Persian, as it differs in many respects from the original Jaghataian manuscript. This work contains the history of the author’s adventurous and eventful career, from his ascending the throne of his ancestors to his conquest of the empire of Hindostan; and for *naïveté* of style, and expressive simplicity, it is not excelled by any work of a similar nature. It may be divided into three parts; the first extending from Baber’s accession to the throne of Ferghana, to the time of his expulsion from his paternal dominions by Sheibani Khan, a period of about

(^c) Rem. Rech. 233.

(^d) Every Oriental Poet has his *Takhellus*, or Poetical name; which he usually introduces in the last verse of his compositions.

(^e) It is also called the *Baber Nameh* بابرنامه.

(^f) “Memoirs of Zehir eddin Muhammed Baber, Emperor of Hindustan, written by himself; translated partly by the late John Leyden, M.D., and partly by W. Erskine, Esq., 4to. London, 1826.”

twelve years ; the second from his being compelled to quit his country, to his last invasion of Hindostan, a period of about twenty-two years ; and the third containing his transactions in Hindostan for about five years. Both in style and incident, the two first parts are much superior to the last, which partakes too much of the nature of a journal, in which whatever occurred, whether interesting or not, finds a place. But the two former portions of the work, the reminiscences of his youthful and adventurous days, are vivid and picturesque ; and his passionate fondness for the poetry of his native country frequently calls to his mind the verses of its Poets, suited to the varied situations in which he was placed. We also find him catching their inspiration ; and some of his own compositions are not inferior to the best of his quotations. His account of the Literature of Jaghatai is highly interesting ; and the prince displays an acumen and critical taste in examining the merits of the different authors, which is frequently surprising. The account of the Court of Sultan Hussain^g is very amusing ; and the sketch of Mir Ali Shir is no doubt faithful and correct. It is as follows :—" Ali Shir Beg Nuvai was not so much the Sultan's Amir, as his friend. In their youth they had been schoolfellows, and were extremely intimate. I know not for what offence, he was driven from Heri by Sultan Abu Said Mirza ; but he went to Samarkand, where he remained for several years, and was protected and patronized by Ahmed Hadgi Beg. Ali Shir Beg was celebrated for the elegance of his manners, and this elegance and polish were ascribed to the conscious pride of high fortune : but this was not the case ; they were natural to him, and he had precisely the same manners when he was at Samarkand. Indeed, Ali Shir Beg was an incomparable person. From the time that poetry was first written in the Tûrki Language, no one has written so much and so well. He composed six Mesnavis in verse ; five similar to the *Khamsah*, and one like the *Mantik ut Teir*. This last he called *Lissan ut Teir*, ' the Language of the Birds.' He also composed four divans of ghazels or odes, entitled, *Gheraib u Sigher*, ' the Singularities

(^g) Among the musical talent of the Court, Baber gives an account of the prototype of a celebrated Modern Orpheus :—" Another (musician) was Hussain Audi, the lutanist, who played with great taste on the lute, and composed elegantly. He could play, using only *one string* of his lute at a time. He had the fault of giving himself many airs, when desired to play. On one occasion, Sheibani Khan desired him to play. After much trouble, he played very ill ; and besides, did not bring his own instrument, but one that was good for nothing. Sheibani Khan, on learning how matters stood, directed that at that very party he should receive a certain number of blows on the neck.' — This," adds Baber, " was one good deed that Sheibani Khan did in his day : indeed, the affectation of such people deserves even more severe animadversion."—*Baber's Memoirs*, p. 198.

of Infancy,' *Nevader Ushehab*, 'the Wonders of Youth,' *Bedaia ul Vaset*, 'the Marvels of Manhood,' and *Faveid ul Keber*, or 'Benefits of Age.' He likewise composed several other works, which are of a lower class, and inferior merit to these. Of that number is an imitation of the Epistles of Moulana Abdalrahman Jami, which he partly wrote and partly collected. The object of it is, to enable every person to find a letter suited to any business on which he may desire to write. He also composed the *Mizan al Auzan*, 'the Measure of Metres,' on Prosody, in which he is very incorrect; for in describing the metres of twenty-four rubais, or quatrains, he has erred in the measure of four: he has also made some mistakes regarding other poetical measures, as will be evident to any one who has attended to the structure of the Persian verse. He besides completed a divan in Persian; and in his compositions in that language, he assumed the name of Fani. Some of his Persian verses are not bad; but the greater part of them are heavy and poor. He also left excellent pieces of music: they are excellent, both as to the airs themselves and as to the preludes. There is not upon record in history any man who was a greater patron and protector of men of talent than Ali Shir Beg. Usta Kuli Beg, the celebrated Sheikhi, and Hussain Audi, who were so distinguished for their skill in instrumental music, attained their eminence and celebrity by the instructions and encouragement of Ali Shir Beg. Ustad Behzad and Shah Muzafer owed their reputation and fame in painting to his exertions and patronage: and so many were the excellent works which owed their origin to him, that few persons ever effected any thing like it. He had no son, nor daughter, nor wife, nor family: he passed through the world unencumbered. At first, he was Keeper of the Signet; in the middle period of his life he was invested with the dignity of Beg, and held the government of Asterabad for some time. He afterwards renounced the profession of arms, and would accept of nothing from the Mirza; on the contrary, he annually presented him with a large sum of money, as a present. When Sultan Hussain Mirza returned from the Asterabad campaign, the Beg came out of the city to meet him: between the Mirza's saluting him, and his rising, he was affected with a sudden stroke, which prevented him getting up, and he was obliged to be carried off. The physicians were unable to render him any assistance; and the next morning he departed to the mercy of God. One of his own couplets was highly applicable to his situation:

"I perish of a mortal disease, though I know not what it is:

"In this disease, what remedy can physicians administer?"^h

This sketch, though shorn of its native graces in the translation, will suffice to shew the style of the *Vakaet Baberi*; a work which may be recommended to the attention of the Learned, as a curious and interesting specimen of the literature of Jaghatai¹.

"The Genealogical History of the Turks" کتاب شجر ترکی is another important work in the Jaghataian dialect. The author was Abulghazi Bahadour Khan, Sultan of Kharism, who wrote about A.D. 1663. Of this work we possess no accurate version; and the mangled translations existing in the various languages of Europe afford but a very imperfect notion of the original^k. The text of Abulghazi was lately edited at Kasan, by M. Fraehn. This work, as well as the productions of Mir Ali Shir, deserve an entire translation; and it is to be hoped that the learned Academician^l, who has undertaken the one, will not relinquish his labours until he has accomplished the other.

Abulghazi,
A.D. 1663.

The dialect to which the name of Kaptchak has been given is that of Kasan and Astrakhan and the neighbouring country, the inhabitants of which are the descendants of the numerous army of Turks who, under Batou, settled in that country, and formed part of the powerful empire of Kaptchak; which, after its division into separate khanats, submitted to Russia, about the middle of the sixteenth century. Of this dialect there are several varieties, spoken by the different Turkish tribes, subjects of Russia, in the Governments of Tobolsk, Tomsk, Perm, and Orenburgh. In many of these, the mixture of the Finnish with the idiom of the Turks is very perceptible. The dialect of Kasan is the most cultivated and polished of the idioms of Kaptchak. Some works in this dialect have been published; and we have some interesting specimens, in the Poems printed at Kasan in 1820, and in the Life of Tchingis Khan and Iksak Timour, published by Ibrahim Ben Ishak Khalifi, with other historical documents^m.

Of the Dialect
of Kaptchak.

There are two people of Turkish origin who bear the name of Kirghiz; the Kara Kirghiz or Burut, and the Kirghiz Kaissak. The Burut are the nomade

Of the Kirghiz.

(ⁱ) There is one passage which must be excepted, in a recommendation of this work, to which I need not allude. The custom of his country, or the example of greater and more learned nations, is no palliative, and is equally censurable in a Jaghataian or a Roman.

(^k) Sir William Jones says: "Abulghazi, King of Khwarezm, composed in the *Mogul* language his Genealogical History:" Vol. I. p. 56.—Another example of the confusion of names: the work being in pure Jaghatai Turkish.

(^l) M. Quatremère has, I believe, undertaken a translation of Mir Ali Shir.

(^m) احوال جنگز خان و اقساق تيمور و تواريخ مخصوص بعض قاسم قطعه لار 8vo. Kasan, 1822.

inhabitants of Chinese Turkestan, and possess the country between Andzidgan and Kashgar. The Kirghiz Kaissak, a numerous and powerful nation, divided into three hordes, are nominally subject to Russia, and occupy the vast tracts which extend from the Caspian Sea and the Lake of Aral to the frontier of China. The Kirghiz were anciently both a civilized and powerful nation, who cultivated science and literature. At present they possess nothing that can entitle them to any literary distinction; and we can only view them as exhibiting that singular feature in the history of literature—a people retrograding. They are said to have possessed a peculiar character, which is supposed to be the same as that of the unknown Inscriptions found in Siberia, between the Obi and Yenesei: the invention of the Cycle of Animals is also ascribed to them by the Chineseⁿ. In the seventh, eighth, and ninth centuries, the Kirghiz were called, by the Chinese, 斯夏黠 *Ha-kia-szu*, pronounced “Hakas.” They succeeded to the power of the Hoei-he, and finally to that of the Dgoungar. Since the thirteenth century they are called 鬼吉利吉 *Ki-li-ki-szu*, which is pronounced “Kirkis.”

The language of the Kirghiz differs little, in its grammatical construction, from the dialect of the Osmanlis; and the mass of its words is derived from the same source. The modern Kirghiz are represented, by M. le Baron Meyendorff^o, as fond of poetry, and listening with delight to the romantic poems of those whose profession it is to recite them. A fragment of one of the Songs of the Desert, sung by a young maiden, is thus rendered:—“Do you behold this snow? Indeed my body is more fair! Dost thou see the blood of that slaughtered lamb, sinking in the snow? Indeed my cheeks are more ruddy! Beyond this mountain you will find the trunk of a scorched tree. Indeed my hair is more black. The Mollahs of the Sultan write much, but indeed my eyebrows are blacker than their ink.” Another fragment is given as follows:—“Behold that *aoul* (an encampment), the possession of a man of wealth: he has but one daughter. The day she remains alone in her home: the night she wanders, and has no companion but the moon.” How far these are faithful, I have not the means of ascertaining: and as they are the only specimens of the literature of the Kirghiz I am able to collect, a very high literary rank cannot be assigned them.

(ⁿ) Wen-hian-thoung-khao, K, 348, p. 7. ap. Rem. Rech. 301.

(^o) Voyage d'Orenburgh à Boukara en 1820, par le Baron Georges de Meyendorff. *Svo. Paris*, 1826, p. 45.

The divisions and branches of the nomade people named Turcomans are very numerous. The five principal are the Turcomans of Independent Turkestan, those of Caboul, of Persia, of the Ottoman Empire, and of Russia. The first of these, who wander to the east of the Caspian, are independent tribes, allied to the Khans of Khiva, Bokhara, and Ferganah; the most powerful of which are the tribes of Ersaroe, Jomoud, Koelen, and Tekeh, who are the allies of the Khan of Khiva. The Turcoman tribes of Caboul are governed by their own Khans, but acknowledge the supremacy of the King of Caboul. The principal are the Aimaks and the Hazaris, who occupy part of Afghanistan; each being subdivided into many subordinate hordes or tribes.

Of the
Turcomans.

The Turkomans of Persia are divided into forty-two numerous tribes: they are spread over all the northern portion of the kingdom. It was the Afshars, one of these, that gave birth to Nadir Shah; and another, the Kadjars, has given Persia its reigning monarch. The Turcomans of the Ottoman Empire consist of seventy-two tribes, who occupy many of the provinces of Kerman, Halep, Damascus, Erzeroum, Van, and other parts of the empire. The Turcomans of the Russian Empire are principally found in the Caucasian Government and the Eastern Provinces. The language of the Turcomans does not differ very considerably from the Osmanli; and there is little doubt that, in their ancient state, the resemblance between the two dialects was much greater.

The title of *Caucaso-Danubian*, employed by M. Balbi, is intended to include the dialects of three people who speak Turkish idioms having a great affinity with each other—the Basians, the Koumuks, and the Nogais. The combination which produces this term was caused by the two former of these people inhabiting the Caucasian region; while the third extended towards the Mouths of the Danube. The Basian and the Koumuk dialects are spoken in Circassia and Daghestan. The Basians are divided into two tribes, one of which is very numerous. The Koumuks are considered as the descendants of the Khazars, and are governed by several petty Khans. The Nogais appear to be descended from the Mongol race; but their language, as well as the others, classed as *Caucaso-Danubian*, is decidedly Turkish, and bears great affinity to the dialect of Jaghatai.

Of the *Caucaso-Danubian*
Dialects.

Austro-Siberian is another of the Ethnographical terms of M. Balbi, and is employed to designate those numerous subdialects of the Turkish, more or less corrupt, and mixed with Mongol and Samoyede words, which, with the exception of the Tchoulým, are spoken in the southern part of Siberia^p. The principal

Of the *Austro-Siberian*
dialects.

(^p) Balbi Introduction à l'Atlas Ethnographique du Globe. Paris, 1826.

tribes who speak the dialects included under this term are the Tchoulym, the Barabinses, the Kuznesk, the Kashkalar, the Kanzagnes, the Yarinar, the Yastalar, the Tubinses, the Beltyrs, the Sayanes, the Biriousses, and the Teleutes. Many of these people cannot be considered as belonging to the Turkish race. The Tubinses have all the traits of hyperborean descent; and the mixture of Samoyede words in their idiom sufficiently attests their origin. The Teleutes are of Mongol extraction; and are named, by the Russians, White Kalmouks. All the sub-dialects of the Austro-Siberian display great traces of a mixture of the Mongols and Hyperboresians with the Turkish race; and we must consider many of the tribes by which they are spoken as people who have changed their language, and who, with the exception of speaking a Turkish dialect, have nothing in common with the Turks.

Yakoute.

The most uncultivated, perhaps, of all the Turkish dialects is the Yakoute; which is spoken by the Sokhalar, or Yakoutes, who inhabit the banks of the Lena, near the Northern Ocean. Separated from the body of their race, they have still preserved their language; and though much corrupted, the dialect of the Yakoute is but little different from the Osmanli. The Yakoutes are plunged in the depths of ignorance: they live by the chase; and are, for the most part, idolaters.

Tchouvache.

The Tchouvaches are a numerous people in the Governments of Kasan, Wietka, Simborsk, and Orenburgh. Many of them are idolaters; and offer sacrifices on a kind of altar, called Keremet. The language of the Tchouvaches, though it has been considered as belonging to the hyperborean family, is more properly classed among the Turkish dialects. Its Grammar approaches very nearly to the pure Turkish; and about three parts of its words are of Turkish origin; the rest belonging to the Ouralian and Samoyede languages; and some few are entirely unknown. The principal essential differences between the Grammar of the Tchouvache and the pure Turkish dialects consists in its Plural, which is regularly formed by the addition of *zam* or *zem*, as in Osmanli by *ler*, and in its Pronouns. *I*, in Tchouvache, is *ap* or *abe*; in Osmanli, *men*: but this is only in the Nominative, several of the Cases being formed by the use of *men*. The Conjugation of Verbs is more simple than in the dialect of Constantinople; but the forms, which are three, Past, Present, and Future, are in general similar. The Verb Substantive is *bolab*, which is the same as in the Jaghataian and other Turkish dialects. They have no Passive; and to express "I am desired," they would say *man vylzam kaziavasse*; literally, "They desire me." When negation is required, the termination of the Verb is changed into *mastap*; as, *kaziarmastap*, "I pray;" *kaziarmastap*, "I do not pray."

The greater part of the Turks of Siberia are entirely without literature : many of them are even ignorant of the use of Alphabetical characters ; and very few possess any interest to arrest the attention of the curious : it is therefore with no feeling of regret that I turn from these barren and uninteresting regions, and approach towards the contemplation of the literature of the Osmanlis ;—a people of the same race, indeed, as those of the Northern wastes, but one whose love of learning, and whose efforts towards its attainment, have raised it high above the level of its kindred. The prejudices which have so long led us to consider the Turks as ignorant and unlettered barbarians are now, for the most part, happily removed. The age is past in which the praise a Christian people would have elicited would be denied to Mohammedans ; but we have still to contend with our imperfect knowledge of the Osmanlis, added to a certain degree of prejudice, arising from our education. The difference between the genius of the East and West is almost a barrier to our arriving at an impartial judgment on the subject of Oriental literature. Formed on the model of Greece and Rome—tempered by the nature of our climature—the literature of Europe possesses little in common with the offspring of Asia. The climate of the North differs not more from that of the Oriental regions than the literary taste of their inhabitants : the beauties of the one are the blemishes of the other ; and what the one admires, the other despises. Of all the Eastern nations, the Osmanlis have made the nearest approaches towards uniting the genius of both hemispheres. Situated both in Europe and in Asia, drawing their origin from the one, but having constant and continued relations with the other, they have in some measure learned to unite the beauties of each, and will gradually succeed in effecting a more complete union. But, although the difference of genius and style is thus rendered less perceptible in the Osmanli than in any other of the languages of Asia, it is not the less an Oriental idiom ; and, if we judge it by the test of the European model, we still find it, in many respects, not consonant to our ideas. In thus trying the literature of the East, however, we are subjecting it to a somewhat prejudiced judgment ; for whatever differs from the standard we employ, must be condemned ; and but little, consequently, will escape the censure of the critic. In the physical world we judge of things relatively : the various species of animals we judge by themselves : we do not compare the ant with the elephant, or the eagle with the fly ; each may be excellent, nevertheless in its degree : let us not, then, follow the opposite course in examining the literature of nations essentially differing from each other in taste and opinions : let us endeavour, if possible, to eradicate this prejudice of

education from our minds; and let us not hastily condemn all differing from that to which it has rendered us accustomed.

There is no nation more passionately attached to literature than the Osmanlis. Instead of the religion they profess restraining their pursuit of knowledge, as the ignorant have asserted, we find their Prophet himself commanding it:—"Seek knowledge," says he, "were it even to China. It is permitted to the Moslems to possess all the sciences." The mandate of the Prophet was re-echoed by the Sultan. The library founded by the conqueror of Constantinople bears its paraphrase, as an inscription:—"The study of the sciences is a divine precept for true Believers." Neither the Prophet nor the Sultan has been disobeyed. The Osmanlis have eagerly sought science, have zealously cultivated literature; and it will be the object of this part of my Essay to endeavour to shew that their efforts have not been entirely unsuccessful.

Of the Osmanli
Dialect.

The dialect of the Osmanlis is the most polished of all the Turkish idioms—rich, dignified, and melodious: in delicacy and nicety of expression, it is not perhaps surpassed by any language; and in grandeur, beauty, and elegance, it is almost unequalled. The perfection and regularity of its derivation, and the facility with which it may be performed, render it extremely adapted for colloquial purposes. The addition of a letter or syllable makes the Verb Passive, negative, impossible, causal, reciprocal, or personal; and combinations of these are produced in the same manner, and by the same kind of mechanism. Thus, for example, *sevishdurmek* سوشدورميك, from *sevmek* سومك, "to love," a word of eight letters, would require in our language ten words to express it—"to cause that we do not love one another mutually." So, by the addition of a single letter, an impossibility of action will be understood: *sevishdureh-mek* سوشدورهميك, "to cause that it be impossible for us to love another mutually." The derivation of the other parts of speech is not less regular: Agents, Nouns of action, locality, possession, Gentile or Patrial names, Adjectives, and Adverbs, are equally formed by the addition of a Particle to the Primitive Noun or Verb. In its Declension of Nouns it is similar to the Latin, possessing Five Cases, exclusive of the Vocative; but the Osmanli Declension is more regular, the Radical being preserved entire throughout, and the Cases formed by Terminations attached. In following the natural division of Gender, the Osmanli has obviated that difficulty which the French and many other languages present to a foreigner, by the employment of arbitrary Genders: and the agreement of the Adjectives with either Masculine, Feminine, or Neuter Nouns, without undergoing any

change, greatly simplifies and facilitates the construction of sentences. The conjugation is rich and regular, and is principally executed by the aid of the Verb Substantive. But the most singular feature in the Osmanli, as in all the other Turkish dialects, is the inversion of phraseology which pervades the language: the sense of a passage, suspended throughout by the employment of the numerous Participles, is determined by the Verb which concludes the sentence: the Prepositions are subjoined, instead of prefixed: and, in construction, the governed precedes the governing. These peculiarities give a gravity and picturesque effect to the periods of a Turkish composition, which adds greatly to the dignity and expression of the language^a.

The Osmanlis have enriched their language by the adoption of numbers of Persian, Arabian, Greek, Italian, and other European words; and even traces of their original neighbourhood to the Chinese are visible. The dignity of 辟 *Pe* has not undergone much alteration in the بك *Bey* or *Beg* of the Osmanlis. The standards formed of horsetails, named تنغ *tenge*, are identical with the Chinese 纛 *Thu*. The mode of forming the names of Agents by the addition of چي *tchi* answers to the Chinese 者 *tché*, subjoined to a Verb. دك *dek*mek, “to attain,” the radical of which is دك *dek*, is very similar to the Chinese 得 *te*, according to the vulgar pronunciation *dek*; but the analogy is still strong in the Agent دگي *dekedgi*, in the Chinese 者得 *te-tche* or *dekdge*. طك *dan*, “break of day,”

“dawn,” is in the Chinese 旦 *tan* or *dan*: سو *su*, “water,” is not very different to 水 *shoui*: nor does ياز *yaz*, “summer,” differ much from 夏 *hia*, nor ياغ *yagh*, “oil,” from 油 *yeou*, in the same sense^r. But this introduction of words has not affected the least alteration in the structure of the language; and while it enriches the Vocabulary, the mechanism and grammatical construction remain unaltered.

(^a) Sir William Jones thus sums up the relative qualities of the Persian, Arabian, and Turkish languages:—“Suavitem Persica, ubertatem ac vim Arabica, mirificam habet Turcica dignitatem: prima allicit atque oblectat; altera sublimius vehitur, et fertur quodammodo incitatus; tertia elata est sanè, sed non sine aliquâ elegantia et pulchritudine. Ad lusus igitur et amores sermo Persicus, ad poemata et eloquentiam Arabicus, ad moralia scripta Turcicus videtur idoneus.” Vol. II. p. 360.

(^r) Rem. Rech. tom. I. p. 303.

A. D. 1336.

A. D. 1453.

A. D. 1471.

From the earliest periods of their history, the Osmanlis have devoted themselves to the cultivation of literature. The last words of Othman to his son Orkhan—"Be the support of the faith, and the protector of the sciences"—were religiously observed: and no sooner had his triumphant arms planted the crescent on the walls of Prusa, than it was adorned with a college of royal foundation, which the learning of its Professors soon rendered celebrated throughout the East; and students even from Persia and Arabia did not disdain to become the disciples of the Osmanlis^s. The example of Orkhan was imitated, and surpassed, by his successors. Bajazet, each year of his reign, endowed an academy of science. Amurat, his successor, did not omit to decorate his conquests by the munificence of his foundations^t; and long before Constantinople became the seat of their empire, the schools of the Osmanlis were both numerous and celebrated. The conqueror of Constantinople, Mohammed II, was one of the greatest patrons of literature that perhaps any age or country has produced. Learned in the languages of Asia and Europe, he did not confine his patronage to the productions of his own nation or country. The poets of Persia and Arabia, the scholars and artists of Italy, were alike the objects of his distinction; and Nouredin Jami, the author of the beautiful poem of Yussuf and Zuleikha, and Pluilephus, who addressed him in a Latin ode, were equally indebted to his munificence^u. Two universities owe their existence to Mohammed II,—Aya Sofiya, and the Mohammedieh. The first consisting of six colleges, amply endowed, was furnished with the most skilful professors of science; but the second, raised by Mohammed himself, was on a more magnificent scale. Sixteen colleges, adapted for the reception of six hundred students, were comprised within its compass: the most celebrated of the Osmanlis were numbered among its teachers, and Constantinople still considers the Mohammedieh one of its greatest ornaments. It has been the constant practice of the Ottoman Princes to attach *Muderisehs* (مدرسة) or colleges to the buildings they dedicated to the purposes of religion. More than five hundred such institutions, each bearing the name of its founder, are still existing in Constantinople. In addition to these, there are a multitude of inferior schools, termed *Mektebs* (مكتب), in which the lower branches of education are taught; and above thirty public libraries, exclusive of the mysterious collection of the Seraglio, complete

(^s) Cantemir Hist. Ottom. tom. I. lib. 1. p. 71.

(^t) Ibid. tom. I. lib. 2. p. 266.

(^u) Gentil Bellin, a painter, of Venice, was sent for to Constantinople, to display his art; and was handsomely rewarded. He drew the portrait of the Sultan.

the literary resources of the capital, and attest the zeal and regard which the Osmanlis have displayed for the cultivation of literature.

Before proceeding to survey the literature of the Osmanlis themselves, it may not be improper to examine to what degree they have cultivated foreign learning, and how far they are indebted to other nations. Notwithstanding the pride of ignorance, and contempt for foreign learning, usually attributed to the Ottomans, we find them at all periods anxiously seeking the enrichment of their literature from the stores of other countries. In the reigns of the early Sultans, when the whole range of classic literature was in their hands, many of the authors of Greece and Rome assumed a Turkish dress. A Turkish version of Plutarch's Lives, made by command of Mohammed II., is known to have existed: the Commentaries of Cæsar became accessible to the Osmanlis in the reign of Soliman I.; and Aristotle and Euclid are also found in their language. These works are known to have been translated into Turkish; but it cannot be supposed that they were the only monuments of classical antiquity that attracted the attention of these enlightened princes; and it is not even now impossible that some of the long-lost fragments of classic literature may yet be recovered from the versions of the Osmanlis. Even in modern times they have not failed to procure translations from the works of various European nations. The Sultan Mustafa III. introduced the "Prince" of Machiavel to the Osmanlis; not however omitting, at the same time, to annex its refutation—the "Anti-Machiavel" of the King of Prussia. Krusinski's Journal, the Works of Boerhaave, our English Sydenham, Bonnycastle, Vauban, Lafitte, Truquet, Lalande, and a translation of some unpublished manuscripts of Cassini the Astronomer presented by his son to the Turkish Ambassador, are found on the shelves of the public libraries of Constantinople, and many of them have been thought worthy of being submitted to the Imperial Press. To the Persians and Arabians the Osmanlis are certainly under many obligations; and they possess numerous translations and imitations from the authors of those countries^x. In their versions of the best historians of Persia and Arabia, they are not however servile. Instead of confining themselves to a mere translation, the value of the works is considerably enhanced by additions and improvements. The Turkish translation of the valuable work of

Foreign Learning.

Greek and Roman.

Modern European.

Oriental.

(^x) "Turcæ, ut suprâ dictum, Persas sequuntur, imò, sæpe, ita fidè, ut verbum de verbo reddant. Sed Alcæum, Archilochum, Bacchylidem, Anacreontem, alios, permultis in locis imitatus est Horatius: Latina tamen non minori voluptate quam Græca legimus. *Multî sunt prætereà versûs Turcici, qui, è Persicis non redditi, videntur esse valde bellî.*"—Sir WILLIAM JONES, *Poës. Asiat. Comment.* Lond. 1799.

Ibn Khaldoun, by the celebrated Perizadeh Mohammed, is far superior to its original in correctness and magnitude; and many other works have been similarly improved by their Osmanli translators. It must not however be forgotten, that many of the best writings in Persian and Arabic are really the labours of the Turks; in the same manner that many learned treatises were written by European authors of different nations in the language of Rome. But we do not concede the glory of a Newton to the literature of Italy, because his *Principia* was written in Latin; nor can we allow Persia or Arabia to claim the honour of those works to which nothing but its language was contributed.

Ottoman
Literature.

History,
Geography,
and Travels.

At least a century before the conquest of Constantinople, the Osmanlis possessed writers on every branch of literature; and the works of various historians, astronomers, and poets, who flourished previous to that event, have been handed down to us. Ahmed ben Yahia wrote a History of the Turks, in the reign of Orkhan; and he is said to have drawn his materials from preceding historians. In this branch of literature the Osmanlis particularly excel. Their historical works are numerous and valuable; and besides an immense number of private historians, they possess a continued series of Public National Annals, which form a connected chain, from the earliest periods of their history, down to the present time.

Saadeddin,
A.D. 1554.

A.D. 1526.

Saadeddin, the preceptor and historiographer of Murad III., is considered the Prince of Ottoman historians. His *Tadg al Tavarikh* تاج التواريخ, the "Diadem of Histories," is a faithful and elegant account of the Turks, from their earliest epochs down to the year A.D. 1526, the end of the reign of Selim II. The style of Saadeddin is considered among the most beautiful specimens of Turkish prose; and the narrations of events, and the reflections of the author, are given with a fidelity and justice that are astonishing, in a country where the freedom of the pen would be supposed to be but little tolerated. This, however, is a feature common to many of the Ottoman annalists, some of whose comments on the acts of Government hardly seem the birth of subjects of despotism. The *Tadg al Tavarikh* forms the commencement of the national annals of the Osmanlis; and it is rather surprising that it should not have been chosen as the first of that series of public historians which has issued from the Imperial Press of Constantinople: and it is to be hoped that it will not long be suffered to remain in manuscript. Saadeddin has been, by some, confounded with Saadi Efendi, who, about the year A.D. 1700, compiled an Abridgment of Ottoman History; but their productions are of an infinitely different description. I cannot forbear giving an extract from the *Tadg al Tavarikh*; in which, however, I am doing its

A.D. 1700.

author great injustice : his native beauties are hid beneath a foreign garb : his flowers bloom not in a foreign soil.—The following is his account of that interesting event, the siege of Constantinople^y. After relating the unsuccessful negotiation between Palæologus and the Sultan, he thus proceeds :—

“ The besiegers and the besieged pursued their labours : they were under arms from break of day, until the sun, the golden-winged bird of heaven, ceased to be visible in the terrace of the horizon. At length the Moslems placed their cannon, of which we before spoke, in an effectual position, and threw up their entrenchments. It was to the Arabs and Janissaries that the Sultan confided this work. The gates and ramparts of Constantinople soon became like the heart of an unfortunate lover : they were pierced in a thousand places. The flames which issued from the mouths of these instruments of warfare, of brazen bodies and fiery jaws, cast grief and dismay among the miscreants. The smoke, which spread itself in the air, and ascended towards the heavens, rendered the brightness of day sombre as night, and the face of the world soon became as dark as the black fortune of the unhappy infidels. In liberating the arrows like ambassadors from the bows, the enemies, without guardian angels, were made to hear the information conveyed by the sentence of the Koran : ‘ Wheresoever ye be, death will overtake you.’ The balistas incessantly projected stones towards the rash defenders of the towers and walls, who experienced the effects of the menaces in the holy book : ‘ You shall beat them with stones which contain the sentence of those they reach.’ They were sent to the profundity of Hell, to confirm the decree of the Judge of the tribunal of Fate. Nevertheless, the bullets of stone from the artillery of the infidels overturned the bulwarks of the existence of numerous Moslems, and the field of battle was filled with martyrs. Two great vessels, whose elevated masts towered toward the heavens, came on the part of the Franks, full of artifice, and worthy of Hell-fire, to bring succour to the Greeks. The miscreants who were on board these vessels threw themselves into the place ; and strove to fill up the gaps and breaches with which the fortifications were covered, and to repulse the warriors of the faith. The besieged, confident in this passing success, like a tortoise who quits his shell, shewed their heads beyond the ramparts, applying themselves to vociferating reproaches on the Moslems. It was then that those among the Chiefs of the empire who agreed with Khalil Pasha sought to persuade the victorious monarch of the impossibility

(^y) This has been excellently translated by M. Garcin de Tassy, whose version I have followed. *Jour. As.* tom. VIII. p. 340. The First Part of Saadeddin has been translated into Italian, by Bratuto.

of gaining Constantinople, and the necessity of making peace and departing; but this hero, who had a natural aversion to timid and indiscreet counsels, disdained the perfidious advice of these men who taught evil. With firm foot in the place of combat, the Moslems, according to the advice of the faithful Ulemas and Sheiks, continued to precipitate into the pit of death great numbers of the rebels against Heaven who defended the place. The Doctor Ahmed Kurani, the Sheik Ak Shemseddin, and the Vizir Zagtus Pasha, who partook of the sentiments of the Sultan, opposed peace and conciliatory measures; saying, that to withdraw their hand from the lappet of the robe of Victory would not be fulfilling the resolutions they had made: and relating to the troops the promise of the Prophet—‘Greece shall be conquered,’ pointed out to them how necessary it was to use all their efforts to verify his sentence—‘The greatest combat is that which will take place at the conquest of Constantinople:’ and the Moslems, prepared to abandon life in the sight of Religion, night and day illumined the field of battle with the lightning of their swords; yet the Beauty, enchantress of victory, did not display her radiant countenance. The prudent monarch assembled the chief of his warriors, and thus addressed them:—‘This side of the place is rendered impregnable by the depth of the fosse, strengthened by every possible means of defence: we cannot without excessive loss cross this fosse, and the courier of thoughts cannot even surmount the solid ramparts beyond. The walls encircle the city on three sides: if we only attack it at a single point, we shall have great difficulty in conquering; besides, victory would cause the destruction of a great part of our people: we must therefore find some means of attacking the place by sea.’

“An immense chain was extended across the strait which separated Constantinople from Galata, which rendered the passage of vessels through it impossible. To find an expedient against this, the Chiefs in vain made the coursers of thought traverse the desert of reflection; till at length the conquering King of the World conceived the design of drawing the vessels of the Moslems from the fortress which had been built, and to bring them as far as the port behind Galata. Although the execution of this project must be put among the number of things almost too difficult to be accomplished, yet, by Divine assistance, it was performed with ease. By the surprising skill of their best mechanics, the Moslems were enabled to draw their vessels, large as mountains, out of the sea, upon the land; and having rubbed their keels with grease, they made them glide along the earth, through hill and vale, and launched them on the waves which bathed the ramparts of the city: they afterwards set up a bridge upon these vessels, and formed entrenchments on

them. The priests had been incessant in their endeavours to sustain the courage of the besieged, at the same time that they consoled them:—‘The taking of Constantinople is impossible,’ said they; ‘for the astrological predictions of our books shew that our city can never be conquered, except when a king shall make his vessels traverse the land, with sails displayed.’ But when this wonder was presented to their eyes, they knew that their ruin was accomplished: the words expired in their mouths, and the fire of despair gnawed their hearts. The unclean Emperor having learned that the fortifications which were on the side of the sea were also attacked, was nigh losing his reason: nevertheless, he reinforced the guard who held that place; and applied himself to repair the walls, sometimes on one side, sometimes on the other: but the Grecian soldiers not being sufficient for this purpose, he ordered the Frankish army to repair the ramparts situated to the south of the Adrianople Gate. The principal Greeks were indignant that the guarding of this place had not been confided to them, who had the greatest interest in defending it; and that it should be left to strangers. Thus discord insinuated itself among the besieged, which occasioned wrong orders to be given for the direction of these troops of error. The Osmanlis were not long in perceiving this; and, regarding their lives as merchandize of a vile price, mounted to the assault with intrepidity, by the breaches which were to the south of the Adrianople Gate. They got beyond the ramparts, when the advance-guard of Darkness appeared from the western horizon; and soon the stars of Night were the witnesses of the superiority of the brave Moslems. On this, the just and valiant monarch commanded his victorious army to put lanterns, or lighted tapers, on the heads of pikes and lances; and, until the planet of the fourth heaven should cast his rays upon the earth, to continue the combat, in order to give no repose to the despicable infidels, nor to allow them time to repair their breaches. According to the imperial command, the light of the flambeaux and lamps illumined the front of the city and its environs, which became like a plain covered with roses and tulips. The Moslems, in this night, united the double merit of combat and prayer. With the blood of the martyr they purified the stains of their sins. Soon the sun shone forth from the western darkness; and having put to flight the legions of stars by the arrows and darts of his rays, the crafty General of the Franks mounted the ramparts, in order to repulse the cohorts of the faith. At this moment, a young Moslem, taking the cord of firm resolution, threw himself like a spider upon the walls, and, having vigorously employed his sword like the crescent moon, at one blow sent forth the soul of the infidel from his body, like an owl from its impure nest.

“ On beholding this, the Franks hurried themselves into the road of flight ; and, like an impetuous torrent, they hastened towards the sea, to regain their ships. It was then that the Moslems, binding round them the girdle of ardour, and, like the lion in pursuit of his prey, disregarding the rain of arrows, stones, bullets and shots continually pouring on them, crowded towards the breaches, assured that they were the gates of Victory. ‘ The dust of the combat was raised even to the skies, and covered the vault of heaven as a veil.’ The swords reposed not an instant: the darts and arrows incessantly pierced the breasts of the rebel troop. The Ottomans soon raised the standard of Victory on the walls of Constantinople ; and proclaimed, with the free tongues of their swords, the Surats of ‘ Triumph,’ and of ‘ the Ramparts.’² The defence of the place slackened ; and the good news expressed in the words of the Koran, ‘ Verily our army shall obtain victory!’ gave confidence to the Mussulman troops, and filled them with holy enthusiasm. The Greek Emperor, however, surrounded by his bravest soldiers, was in his palace, situate to the north of the Adrianople Gate : he sought to defend the avenues against the Moslem warriors ; when suddenly he learned that those who raised the excellent standard of the Holy Word had gained the interior of his palace. He knew, then, that his good fortune was reversed : grief overcame him, and he hastened to fly from his habitation. While regretting his unhappy fate, this man, whose abode was soon to be the Shades, exclaimed, ‘ Where is a place of refuge ^a?’ He discovered a few of the Faithful, who, full of confidence, were occupied in pillage. At this, the fire of Hate filled his dark soul, and, rushing upon these unsuspecting Moslems, his scythe-like sword gathered the harvest of their lives. One poor soldier of this band, who was only wounded, bathed in the blood which poured from his wounds, and full of anguish, awaited the approach of death. The Greek monarch, beholding this miserable man, raised his sword to take his last breath. In this moment of despair, the wretched man, aided by the Divine assistance, dragged this enemy of the faith from his saddle adorned with gold, and cast him on the dark earth, making his warlike scimeter descend upon his head. This exploit, which solaced the sufferings of the good Moslem, caused those who followed the Emperor to fly. With death alone before their eyes, they fled far from the place of combat : not one remained in the field ; none dared put hand to sword. In the mean time, the Moslems opened the gates of the city ; and

(²) Koran, Surats XLVIII. and LXXXV. These Chapters, in Sale’s Translation, are entitled “ The Victory,” and “ The Celestial Signs.”

(^a) Surat LXXV.

the troops, the asylum of victory, who were without, began to enter with the puissant monarch. With his permission, the fortunate troops pillaged the city three nights and three days, feeding the eye of their hopes with the sight of the Grecian beauties. That metal which is a source of misfortune to fools, which gives reputation and pre-eminence to men unknown in the world, was the portion of those who exchanged the wares of this life for the capital of eternal existence. The third day, the heralds of the Sublime Court made known the will of Mohammed, absolute as destiny : this was, ' That the soldiers should cease from pillage, remaining peaceful, and 'doing no more injury to any one.' This august command having been executed, the swords were consigned to their sheaths, and the bows to the corner of rest. By the care of the fortunate monarch, the dust of combat was allayed, the sword of war suspended; the arrows were thrown aside, and the bows were broken. By his noble efforts, the profession of the Mussulman faith, and the five-times-repeated cry of the Religion of the Prophet, were heard, instead of the detestable sound of the bells. The churches of Constantinople were despoiled of the vile idols which defiled them: they were cleansed from the abominable impurities of the Christian ceremonies. The ancient customs were entirely changed; many temples and chapels of the Nazarenes, by the placing of the Mihrab and the pulpit of the Faithful, rivalled the sublime Paradise. The luminous rays of Islam dispelled the dark shadows of wickedness."

I must apologise for the length of this Extract; which, however, I hope will not be altogether uninteresting, as a specimen of the fidelity of the Ottoman historians, on a subject on which we might consider neither Christian nor Mohammedan writers could be trusted.^b

The "History of the *Tadg al Tavarikh*" was taken up by Dgelal Zadeh, who wrote the Annals of the Reign of Soliman I. from A.H. 926 (1520), to 974 (1566). His work is known by the title of *Tarikhi Dgelalzadeh* تاریخ دجلالزاده. Dgelal Zadeh. Selaniki succeeded him. His history commences with the year of the Hejira 971, answering to A.D. 1563; and concludes A.H. 1008 (1599). Both these works, as well as the *Tadg al Tavarikh*, forming the earlier Annals of the Ottoman Empire, are still in manuscript; but the succeeding historians have been submitted to the press. The first of these is Naima, the Imperial Historiographer. Naima. His Annals extend from A.H. 1000 (1591), to A.H. 1070 (1659). This work issued from the Press of Constantinople A.H. 1147, corresponding to A.D. 1734. It is in two folio volumes, and is entitled *Kitab Tarikh Naima* کتاب تاریخ نعیما.

(b) Compare it with Gibbon, *Decline and Fall*, vol. XII. chap. 68.

Rashid Tchelebi
Zadeh.

To the first volume, the Editor, Ibrahim, has prefixed an excellent Preface. It commences with philosophic reflections upon the causes of the rise, the power, and the decay of empires. It shews the utility of the general study of History; and discusses with elegance various points relating to the work. The Annals of Naima are written with elegance and perspicuity; the events of each year and reign succeeding each other in chronological succession. His accounts of the acts and policy of other nations is also curious and interesting; and Naima and his continuators are capable of throwing much light on the history of Europe. Rashid continues the thread of Naima's relations; and carries the history of the Ottomans from A.H. 1071 (1060), down to 1134 (1721). The *Tarikhi Rashid Efendi* تاريخ راشيد افندي issued from the Imperial Press in 1734; and, with its continuation by Tchelebi Zadeh, to A.H. 1141 (1728), formed two folio volumes. The accounts of the affairs of Europe, the embassies of the various nations, and the characters of the eminent men and princes who flourished during the period of these Annals, are well worthy of perusal. The Journal of the Turkish Ambassador at the Court of Paris is given entire, and is not among the least entertaining of its contents.

Sami, Shagir,
and Suhhi.

Sami, Shagir, and Suhhi, appear next in succession, as Imperial Annalists. The history of the first of these begins with the year that Tchelebi Zadeh concludes, and the last continues the narrative of events down to A.H. 1156 (1743). They commence with a short statement of the situation of Persia; and relate the events of the insurrection against Ahmed III., the election of Mahmud his successor, the wars and victories of the Osmanlis, and the taking of Belgrade; concluding with the arrival of Ahmed Pasha, the High Admiral, at Constantinople. These three authors were printed A.H. 1198 (1787).

Izzi.

The continuator of the preceding historians was Izzi: he brings the Annals of the Osmanlis down to the year A.H. 1166 (1751). The *Tarikhi Izzi* تاريخ عزبي was printed at Constantinople A.H. 1199 (1784), uniformly with the annals which precede it.

Vasif.

The most recent of the Public Annalists of the Porte is Ahmed Vasif Efendi. He is the continuator of the History of Izzi. The First Part of his work contains the Annals of the Osmanlis from the year A.H. 1166 (1752), to 1182 (1768). The second continues the history of the events to A.H. 1189 (1775). The account of Poland is very interesting; as well as the revolt of Ali Bey, and the war which was terminated in 1774 by the Peace of Kainardgik. The *Tarikhi Vasif* تاريخ وصاف issued from the Imperial Press of Constantinople A.H. 1219 (1804), in one volume folio, printed uniformly with the series of preceding

historians. The style of Vasif is pure and unaffected, and less encumbered with orientalism than most of his predecessors. The correctness and fidelity of his relations render his history a valuable work, and an important addition to the Annalists of the Ottoman Empire.

Besides the historians of the empire, there are numerous other histories in the language of the Osmanlis. Ali Mohammed Efendi wrote an excellent account of the Turks, from their earliest times to A.H. 1004 (1595). Betchevi is the author of a valuable history, from the reign of Soliman the Great, 1520, to the death of Murad IV., 1639. Molana Idris, an elegant and accurate historian, wrote the *Hesht behisht* هشت بهشت, the Annals of Eight Ottoman Reigns, in Persian. The celebrated Hadgi Khalifeh, or Katib Tchelebi, was the author of several excellent historical works. He was one of the most learned and accomplished writers that the Ottoman empire has produced. Besides being perfect master of the languages of Persia and Arabia, he was well skilled in French, Italian, and Latin; and he translated several works from those languages. His geographical treatises are highly esteemed; and his *Kieshef Uzzunun*^c, the foundation of D'Herbelot's "Bibliothèque Orientale," is a valuable Bibliographical Dictionary and Encyclopædia of Eastern Learning. As an historian, Hadgi Khalifeh is known by five valuable works. The *Tarikhi Kebiri* and *Tarikhi Saghiri*, both called *Fezlikeh* فضلكه, are two of his best productions: the former, written in Arabic, is a Universal History, from the Creation to the year of the Hejira 1065 (1654): the latter is in Turkish, and extends from the year 1000 of the Hejira (A.D. 1589) down to the same period. "The History of the Maritime Wars of the Ottomans"^d is not inferior to any of his productions. This work contains an account of the naval affairs of the Ottomans, from their earliest times. It relates the naval glories of the reign of Soliman, in glowing colours; and the accounts of the famous Khair-eddin or Barbarossa, and the Genoese Admiral, Andrea Doria, are highly curious. The geographical and topographical descriptions of the theatre of war are well detailed: among the rest, is a vivid sketch of "the City of the Waters:" it is as follows:—

Hadgi Khalifeh,
A.D.
1589—1657.

(^c) كشف الظنون عن اَسامي الكتب و الفنون "The Test of Knowledge in Bibliography and Science."

(^d) تحفة الكبار في اسفار البحار. The First Part of this interesting work has been translated by Mr. Mitchell, and was published by the Oriental Translation Committee: Lond. 1831. The Second is in progress for publication.

“ Venice is a large city, built upon sixty small islands in a corner of the sea, like a lake. Its waters ebb and flow every six hours; and some of the isles are raised, like ramparts, to prevent the water from overflowing. This city has three or four passages to the sea; and although it is not guarded by walls and towers, its being so completely surrounded by water renders it quite safe, and free from all danger. Between the houses there are roads and passages, by which passengers and boats may pass from house to house. Over the waters there are about four hundred and fifty bridges, both of stone and wood. The largest of these roads they call a Canal: it divides the city into two parts, and over it there is a wonderful bridge. Eight thousand vessels are constantly in motion, some of which are ornamented with covers, and these they call gondolas. The circumference of the city is nearly eight miles, and its principal streets are sixty-four in number. The public and private buildings are excessively grand and ornamental, especially the Church dedicated to one of the Four Evangelists, called St. Marco, and is an astonishing building. It is adorned with the most valuable and expensive stones, and its interior is gilt with pure gold. In the Treasury, which they say is a sacred deposit, there are kept the most costly and precious articles; and affirming that the city, with all its castles and ships, belongs to it, the priests have shackled these fools, and by this artifice have brought under their power all the Christians, small and great. The city has three fine market-places, all adjoining each other: in the square of the principal one is the above-mentioned church: and close to the quay there are two massy columns, upon one of which is set up the standard of St. Marco, and upon the other the image of St. Theodorus. On the flag is represented a Lion with wings; by which, and on their coins also, they celebrate the valour of St. Marco, who is said to have been a brave and valiant person. The space between the two columns is the Hall of Justice. The centre of the city they call the Arsenal, which has a spacious building; and being two miles in circumference, it forms a strong castle. Here naval armaments and cannons are daily manufactured and repaired; and the wrecks of fleets, the arms taken from pirates, old vessels, and colours, being deposited in this place, are exhibited to visitors. The population of Venice is estimated to be three hundred thousand; and it is divided into three classes. Those of the first are called *Patricii*, and correspond to our *Meshaiékh*. To these belong the management of the State and the affairs of Government. Their principal is called *Doge*, which signifies “Duke.” He enters into all questions of law, but has not a power to act until he has the voice of the people. Amongst the Christians, a Duke corresponds to the Begler-Beg of the Mussulmans; except the

former has his own coin. Those constituting the second class are called *Istadinū* (Citadini); and to them are committed civil affairs, customs, and education. The third class is composed of merchants and artisans. In former times, the power of this people was vested in a Consul; but in the year 555 from the Birth of Christ (upon whom be peace!) it was committed to a Tribune, or Chief of a tribe; and this government continued two hundred and fifty-two years, till, in A.D. 707, it became a Dukedom; so that from the commencement of the Dukedom to the time of the writing of this book, which is A.H. 1067 (1656), is a period of nine hundred and fifty years."

Among the historical works of Hadgi Khalifeh, his *Tarikhi Kostantinieh* and *Takvimi Tavarikh* must not be omitted. The former of these is a History of Constantinople, from the conquest of Mohammed II. The latter are excellent and valuable chronological tables. The *Dgihan Numa* جهان نوما, or "View of the World," is another of this talented author's productions. It is one of the best geographical works of the Osmanlis; and is justly celebrated for its accuracy, and the scientific and historical research it displays^e.

The Osmanlis have several curious and valuable accounts of voyages and travels. One of their best productions on this subject is the *Mirat al Memalik* مرآت الممالك or "Mirror of Kingdoms;" a personal narrative of the voyages and travels of Sidi Ali ben Hussain, commonly called Katibi Roumi. The author was Capudan, or Admiral, during the reign of Soliman the Great, a period when the naval power of the Ottomans was acknowledged by all Europe. Having received orders to take the command of the Egyptian fleet, consisting of fifteen ships, he hastened to Basra, where he joined his squadron, and set sail for Suez: but, either being unacquainted with the track, or ignorant of the monsoons, he lost the greater part of his fleet, and was driven upon the western coast of India. In returning to Constantinople, he was obliged to make his way, overland, through Hind, Sind, Zabulestan, Badakhshan, Transoxania, Kharism, Kaptchak, and Asia Minor. After innumerable difficulties, he succeeded in reaching Constantinople, having spent about three years in the journey; and his travels and adventures

Katibi Roumi,
A. D.
1553—1556.

(^e) There is an Italian Translation of the *Takvimi*, by Jean Rinaldo Carli: *Venice*, 1697. M. Norberg translated the *Dgihan Numa* into Latin: it is entitled "Geographia Orientalis, ex Turcico in Latinum versa: *Lond. Goth.* 1818.

(^f) Von Hammer has given a notice of this work, with some extracts, in Vol. II. of the Bombay Society's Transactions: and M. Diez has translated it entire; *Berlin*, 1815. See *Jour. As. (Ancien)*, tom. IX. p. 27 et seq.

during this period form the subject of the *Mirat al Memalik*. It is a very entertaining work; and for its historical, statistical, and geographical relations, is highly esteemed. This author also wrote a description of the Indian Seas, entitled *Mohit* محيط or "The Ocean;" and an astronomical work, entitled *Mirati Kainat* مرآت کائنات "The Mirror of the Universe."

Evlia Efendi,
A. D. 1634.

The Travels of Evlia Efendi, in the Ottoman Empire, *Tarikhi Seiaḥ Evlia Efendi*, تاريخ سياح اوليا افندي is another work of great interest. The author is an amusing and instructive writer; and his work contains an account of the antiquities and topography of the Ottoman Empire, and of his travels through Turkey and Tatory. He wrote about A.D. 1634. The learned Von Hammer, to whom Oriental Literature is under so many obligations, has undertaken the translation of this work into English; a task which his well-known abilities render him every way capable of performing.

The Sciences.

Though it must be admitted that the Osmanlis are inferior to the European nations in the Sciences, they have been far from neglecting the study, and they possess numerous treatises on Astronomy, Mathematics, Algebra, and Physics. In Philosophy they have all the speculative knowledge that the Greeks and Arabians were masters of; but in Experimental Science they have made but little progress. In Moral Philosophy, however, and in treatises on the Art of Government and Political Economy, the Osmanlis particularly excel; which is the more surprising, as our ideas of the Turks and their polity would lead us to imagine quite the contrary.

From their earliest periods, the Osmanlis possessed the best masters of astronomical science. Salaheddin, or Kadi Zadeh Roumi, was an excellent astronomer and mathematician. He was born at Prusa, in the reign of Murad I.; and became the preceptor of the celebrated Ulugh Beg, under whose patronage he commenced the Zidg, or Astronomical Tables which bear the name of that Prince. He died before their completion; and the work was finished by his son, Ali Kushdgi. Mustafa ben Ali, who lived in the reign of Soliman, was the author of several much-esteemed astronomical productions. Mohammed Darandeli composed the excellent Ephemerides, entitled *Ruz Nameh* روز نامه, which contains perpetual tables of the day, the hour, and the minute of each lunation, and a variety of information essential to astronomical accuracy. There are a multitude of astronomical works in Turkish, many of which display great science. In most of the mosques of Constantinople, solar quadrants are found, fitted for taking observations; and astrolabes, telescopes, and other astronomical instruments of their own manufacture, are in frequent use, some of which are

extremely well constructed. They have even the honour of invention; and Hadgi Khalifeh records, in his chronological tables, that in the year A.H. 987, a Turk, named Tashieddin, invented a beautiful instrument for observing the stars. Mathematics, Geometry, Algebra, and Arithmetic, are considered by the Osmanlis among the necessary acquirements of a man of education; and a course of *Hindeseh v'al Hisab* هندسه و الحساب, which comprises these sciences, forms a portion of the studies to which their schools are devoted. Bajazet II. was much attached to geometrical and astronomical studies, which he cultivated under the instruction of the celebrated Salaheddin. In the science of Numbers their proficiency is very great; and the facility with which their calculations are performed has been frequently noticed^g. On these subjects they possess many excellent works. The Philosophical productions of the Osmanlis are very numerous. Their Speculative and Metaphysical writings, *Hikmet ve Kelam* حکمت و کلام are similar to those which issued from our Schools during the reign of the Aristotelian Philosophy; and, like them, have usually a Theological cast. The light of Newton, and the Philosophy of modern times, has not yet shed its full lustre over the empire of the Ottoman: though, to their honour, it should be mentioned, that Raghîb Pasha—the talented Vizir of Osman III. and his successor, Mustafa—the cotemporary of that illustrious philosopher, sought to procure a translation of his Philosophical system^h. Their Moral Philosophy, which is termed *Adeb* ادب, is however a science on which the Osmanlis seem to have bestowed some of their best energies: it is the subject of many excellent and valuable treatises. Their mode of conveying the principles of Morals by means of imaginative discourses and apologues, adds great force and beauty to the sentiments; and strewing the path of Knowledge with flowers, it renders its acquisition at once agreeable and impressive. An elegant work of this nature is the *Humaiun Nameh* همایون نامه. It is written in mingled prose and verse, and is one of the most beautiful specimens of the Turkish language that its literature can produce. It was composed by Ali Tchelebi, for Sultan Soliman I., to whom it

(^g) “ Ils calculent très rapidement par une méthode simple et fort courte. En quelques minutes de temps, ils font, sur un quarré de papier, un compte que nous ne ferions pas sur quatre feuilles en deux heures Notre Arithmétique gagneroit à la traduction de quelques livres Arabes et Turcs, qui traitent savamment et sommairement de cette matière.”—*Toderini de la Lit. des Turcs. Cournaud. Vol. I. p. 90. Par. 1789.*

(^h) “ Réflexions sur l'état critique actuel de la puissance Ottomane,” without place or date.—*Toderini, ib. p. 118*, ascribes it to “ le savant et érudit Eugenius, archevêque de la Nouvelle Russie et de l'Esclavonie.”

is dedicated : there is also a poetical version by Gelali, by command of Bajazet II. : the former is, however, the most esteemed. The *Humaiun Nameh* is formed upon the model of a work whose excellence is evidenced by its existence in almost every language, ancient and modern—the Fables of Pilpay. Upon this, Ali Tchelebi has raised a system of Ethics, couched in a series of amusing tales and fables, inculcating various principles of Moral Philosophy, and teeming with beauties of thought and language.

Nabi Efendi is the author of an excellent treatise on Moral Philosophy, written as a book of advice to his son. It is a beautiful work, and justly merits the high estimation in which it is held. I select the following passages, as an example of his sentiments :—"Consecrate, my son, the aurora of thy reason to the study of the sciences. In the vicissitudes of life, they are an infinite resource. They form the mind ; they polish the understanding ; they instruct man in his duties. By their means we obtain honour and dignity : they delight and amuse us in prosperity : they become our consolation in adversity. Were I to endeavour to detail all the advantages they include, my task would be endless. But without continued application, in vain is it that you seek to acquire Science : she is the daughter of labour ; and by its means alone can you obtain possession of her. Endeavour, O my son ! to adorn your mind with every kind of knowledge : it becomes necessary, on innumerable occasions, in the career of life. How immense is the difference between the learned and the ignorant !—the most brilliant luminary compared with the thickest darkness ; life with death ; existence with nonentity. These but feebly express the interval which separates the man of education and he who possesses it not. Ignorance is the empoisoned source, from which flow all the evils which afflict the world : blind Superstition, Irreligion, and Barbarism, destroyer of the Arts, march at its side : shame, contempt, and vulgarity, pursue its footsteps Apply thy mind diligently also to Philosophy ; nor neglect reading the best authors : for the eagle soars not aloft without the assistance of wings : the shell which contains the pearl is found not on the surface of the waves, but lies hid among the thousand perils of the deep."

The style of Nabi Efendi is pure and elegant ; and his prose, as well as his poetical compositions, are not surpassed by any Turkish author. He was much esteemed by the Sultan Mustapha III., who admitted him to his counsels. After the death of this prince he retired to Aleppo, where he died. Mohammed Efendi is the author of an esteemed treatise on Morals, entitled *Adeb* ادب. Ali ben Emrallah, commonly called Ebn al Khannabi, composed a work on this subject, entitled *Akhlak Elaii*, "the excellent Morals : " it was composed

for Ali Basha, Vizir of Sultan Soliman. The *Akhlaki Dgemal* is a similar work, which was composed for Ilderim Bazajet, by Gemaleddin Mohammed al Aksarai. It is divided into three parts; which treat of the Duties of Man, as an individual, in his social state, in his private relations, and in his character of citizen. The *Dguahar al Ashraf* ^{جواهر الاشراف}¹ is a much-esteemed book on Moral Philosophy. It was dedicated by Sultan Mohammed to his son Murad; and was either the work of that Sultan, or written under his direction. The writings of the Osmanlis on Government and Political Economy may also be classed among their works on Moral Philosophy, the mode of treating these subjects being very similar. The principles advocated are illustrated by the maxims and actions of ancient sages and monarchs, in many cases imaginative, but not the less valuable; and these serve to give a relish and piquancy; and prevent that dryness of detail, so little agreeable to an Oriental taste, which would otherwise occur. A Treatise on Government by Navali holds a high rank among the works of this nature: it is entitled *Ferahnameh* ^{فرج نامه}, and is dedicated to one of the sons of Murad III., whose preceptor the author had been. The virtues which a prince should possess, the knowledge he should acquire, and the conduct he should pursue, are elegantly and ably displayed and illustrated; and it concludes with enumerating the qualities and duties of a Minister; the whole forming a code of morals and politics which the prince and his servants might peruse with advantage. Mueddin Zadeh and Lufti Basha are the authors of works of similar character; but the productions of these two authors are principally addressed to the duties of Ministers, and the subordinate government of the people.

A curious little treatise on the Art of Government has been translated by M. Garcin de Tassy^k. It is entitled *Usoul al Hukem fi Nizam al Alem* ^{اصول الحكم في نظام العالم} "The Principles of Wisdom concerning the Art of Government," by Ak Hissari, who wrote about 1595. This treatise is written with a spirit of freedom we could hardly expect, and forms an interesting specimen of the opinions of the Osmanlis on this subject. I have extracted a few passages:—

"A country," says our author, "is in a prosperous state, when justice is exercised impartially, and when the police is good. The Prophet tells us, that 'it is the duty of a sovereign to govern according to equity:' his interest also requires it, for justice is the support of the empire. It is said that Ardeshir

(¹) *جواهر الاشراف في معرفة الافاق*

(^k) *Jour. As. (Ancien)*, tom. IV. p. 213 et seq.

Babegan remarked, that a monarch cannot reign without troops. Now, soldiers cannot be procured without money, nor can money be obtained if the country be not prosperous and flourishing : but a country can only flourish under a good and just government ; consequently, he cannot reign, except by justice. A monarch ought, therefore, to treat his subjects kindly, and govern them according to the rules of equity Three things are frequently the causes producing the downfall of a State : 1. When the sovereign, carried away by the love of pleasure, does not concern himself with the affairs of his kingdom. 2. When the ministers, jealous of each other, are divided in counsels. 3. And, above all, when the army refuses to obey ; and, conscious of impunity, commits unbridled excesses. The duty of ministers is, to raise their voices, to discover abuses to the sovereign : it is the duty of the monarch promptly to arrest the evil The Sages assure us, that, in war, a man of genius is of greater value than a thousand soldiers ; for a soldier, at most, can kill but ten or twenty persons, but a man of genius may, by his skilful measures, overcome a large army. ‘ War is only art and stratagem,’ says the Prophet. Less confidence, therefore, should be placed in the bravery of the soldiers, than in the conduct and ability of the general.”

A work on the subject of Government was among the number of the earliest productions of the Constantinopolitan Press. It is entitled, *Usoul al Hukem fi Nizam ul Umem* ¹ *اصول الحكم في نظام الأمم* “ The Principles of Wisdom on the Government of Nations,” and was from the pen of Ibrahim Efendi. It is divided into three parts. In the first, the author treats of the necessity of good government. He speaks of the administration of justice, its officers, and of the different systems of Legislation. The second relates to territory, and its extension and decrease ; the necessity of an accurate knowledge of geography, in relation to military science ; and lastly, of the advantage of discipline in the troops. The third part displays the military art, as practised by the Christian Powers ; the difference between ancient and modern warfare ; the tactics which military commanders should employ, and the rules which they should observe. The author makes excellent reflections on all the subjects of which he treats ; and bestows an unprejudiced applause on the discipline and conduct of the Franks ; highly censuring many of the customs of the Osmanlis, particularly the deposing a Vizir who has had the misfortune to lose a battle. It was this work that first gave the Osmanlis a true notion of European government and tactics, and led to those great and important changes which

(¹) Constantinople, A.H. 1144 (1731), sm. 4to. The Baron Reviczki translated it into French.

the unfortunate but illustrious Selim and the present talented Sultan have introduced into the Ottoman Empire. Ibrahim derived much information respecting European tactics from Count Bonneval; who became a convert to the faith of Mohammed, under the name of Ahmed Basha; and died a Captain of Bombardiers, in the service of the Porte^m.

If the Osmanlis are our inferiors in the depth of scientific research in the Belles Lettres, they do not yield to us the palm of superiority. In poetry they display great genius and taste; and all classes are its ardent admirers. To so great a degree has the love of poetic composition been carried, that there is no grade of society in the Ottoman Empire but has contributed towards it: the Ladies, the Sultan, his Ministers, Doctors, Soldiers—all have devoted themselves to the cultivation of poetry; and the Divans, or Poetical Collections of above six hundred Authors, are existing evidences of the taste of the Osmanlis for the productions of the Muse. It cannot be imagined, that, among so great a number of poets, all should have arrived at excellence: every nation has its bad writers, and the Turks are not an exception: but there are some of their poetic compositions which, in imagination, beauty, and delicacy, can compete with the productions of any Oriental nation, and which will amply compensate the admirer of Eastern poetry, should he find the remainder dull and insipidⁿ. In a country where the state of female education is so much below even our level, it is no less surprising than creditable to the sex, to find women shaking from their minds the fetters of the Seraglio, and displaying their powers in the arena of Literature. The Sappho of the Osmanlis is Fitnet, daughter of the Mufti Esaad Efendi. Her Divan is a collection of beautiful poems of great taste and feeling, the offspring of a vivid and

The Belles
Lettres.

(^m) The Tomb of this singular man is still to be seen in the neighbourhood of Constantinople: it bears a Turkish Inscription, to the following effect:—

“ GOD IS ETERNAL.

MAY GOD, GREAT AND GLORIOUS TOWARDS TRUE BELIEVERS,

GIVE PEACE TO THE DECEASED, AHMED BASHA,

CHIEF OF BOMBARDIERS, A. H. 1160 (1747)!”

(ⁿ) “ Ils (les Ottomans) ne cèdent ni aux Arabes, ni aux Persans, dans les Sciences et dans les Belles Lettres communes à ces trois nations et qu’ils les cultivent presque dès le commencement de leur Empire . . . Ils ont aussi des historiens très célèbres et très exacts des actions de leur Sultans, et l’on peut compter une marque de la délicatesse de leur esprit, le nombre considérable de leur poètes qui montoit à cinq cens quatre vingts dix, vers la fin du siècle passé comme on le voit par l’histoire qu’un de leurs écrivains publia en ce tems-là. Car en quelque nation que ce soit, la poésie a cela par dessus la prose, qu’elle s’exprime plus noblement, et qu’elle dépeint les choses avec des couleurs plus vives, ce qui ne peut partir que de la politesse et de la délicatesse de l’esprit.”—*Galland. Pref. à D’Herbelot.*

poetic imagination. There is little doubt that Corinnas are not wanting: and though the Harem now conceal the female talent of the Osmanlis, the Divan of Fitnet is an able representative of the genius of her sex. It is to the Turkish Ladies that a poetic and mysterious language owes its birth—"the Language of Flowers," rivalling the Hieroglyphics of Egypt, in effectually resisting the profanation of the uninitiated, and poetic, not only in its rhymes, but in its Oriental imagery and allusions. This language was first rendered celebrated in Europe by Lady Mary Wortley Montague. Her Ladyship makes the following remarks on a Love-letter in this language:—"You see this Letter is all in verse: and I can assure you there is much fancy shewn in the choice of them, as in the most studied expressions of our Letters; there being, I believe, a million of verses designed for this use. There is no colour, no flower, no weed, no fruit, herb, pebble, or feather, that has not a verse belonging to it; and you may quarrel, reproach, or send letters of passion, friendship, or civility, or even of news, without ever inking your fingers." The "Language of Flowers," as it is termed, to which Lady Montague thus alludes, is a system of poetic hieroglyphics; in which the objects are not appropriated to the ideas they represent on account of any thing in their nature, but are merely keys to certain verses with which the name of the object rhymes. Thus, a thread, in Turkish *اپليك* *iplik*, is the key and representative of *سڤا كوستك* *surguneh dek saña kustik*, "Faithful to thee even in exile." The pear, *ارمود* *armoud*, expresses *وير بڤا بر* *vir baña bir oumoud*, "Give me some hope." Silk, *ايرشم* *ibrishim*—*اللهه قالدي* *allahah kaldi ishim*, "I leave my destiny to God." The clove, *قرنفل* *karemfil*, has the following verses appropriate to it:

غنچه گل سن تيمارت يوق	قرنفل سن قراتك يوق
سنگ بدن خبرت يوق	بن سني چوقدن سورم
Karemfil sen kararuñ yok;	Guntcheh gul sen timaruñ yok;
Ben seni tchokden severim;	Senuñ benden, khaberin yok.

"You are as slender as this clove! You are like an unblown rose!

"I have long loved you; And you have not known it."

It thus forms a secret, impenetrable to those who possess not its key, which the greatest ingenuity could not discover. Von Hammer, in his *Mines de l'Orient*, gives a Vocabulary of this "Language of Flowers;" and the talented authoress I have just quoted has translated a Love-letter, which are the only specimens we possess^o.

(^o) *Mines de l'Orient*, tom. I.—Lady M. W. Montague's Letters, Vol. I. Letter xl.

Among the Royal poets, Selim I. holds a distinguished place ; and the unfortunate Prince Dgem, the brother of Bajazet II., was the author of a much-esteemed Divan, and a Romance entitled *Dgemshid ve Khorshid* جشمشید و خورشید, which he dedicated to his father, Mohammed II. Soliman II. wrote several poems in Turkish, Persian, and Arabic. Ahmed III. was much attached to poetry. He composed a beautiful inscription in Turkish verse, which was engraved, in letters of gold, on a marble fountain he constructed at Constantinople. Mustafa III. frequently held poetical *soirées* ; which laid the foundation of an Academy of Poetry, to which the best poets were admitted, after exhibiting proofs of their talents ; each receiving a title on his admission, which he assumed in his compositions.

The oldest poetic writer of the Osmanlis is Aashik Pasha, the author of a collection of mystic poetry. Sheikhi lived as early as the reign of Orkhan. Baki, Nefi, Mesihi, Nedgati, Kasim, Fozouli, Misri, Kemal Pasha Zadeh, and Letifi, are considered among the most celebrated of the ancient poets. Nabi Efendi, Raghieb Pasha, and Seid Reefet, hold a distinguished rank among the modern. The reign of Bajazet II. was one of the brightest epochs of Turkish poetry : some of the finest poets of the Osmanlis flourished under his protection ; and Mesihi, Nedgati, Afitabi, Bassiri, Gelali, Hamdi, and Kemal Pasha Zadeh, were distinguished among his Court. An Ode of the first of these authors, Mesihi, quoted by Sir William Jones, is not a bad specimen of his style. I subjoin a translation.

I.

“ Listen to the tale of the nightingale—that the vernal season approaches. The spring has formed a bower of joy in every grove where the almond-tree sheds its silver blossoms. Be joyful ! be full of mirth ! for the spring season passes soon away : it will not last.

II.

“ The groves and hills are again adorned with all kinds of flowers : a pavilion of roses, as the seat of pleasure, is raised in the garden. Who knows which of us may be alive when the fair season ends ? Be joyful, therefore ! be full of mirth ! for the spring season passes soon away : it will not last.

III.

“ The edge of the bower is filled with the light of Ahmed among the plants : the fortunate tulips represent his Companions. Come, O people of Mohammed ! this is the season of enjoyment. Be joyful ! be full of mirth ! for the spring season passes soon away : it will not last.

IV.

“ Again the dew glitters on the leaves of the lily, like the sparkling of a bright scimeter : the dew-drops fall through the air, on the garden of roses. Listen to me ! listen to me ! if

thou desirest to be delighted. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

v.

"The roses and tulips are like the blooming cheeks of beautiful maids, in whose ears hang varied gems, like drops of dew: deceive not thyself by thinking that these charms will have a long duration. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

vi.

"Tulips, roses, and anemonies, appear in the garden: the showers and sun-beams, like sharp lancets, tinge the banks with the colour of blood. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

vii.

"The time is passed in which the plants were sick, and the rose-bud hung its thoughtful head on its bosom: the season comes, in which mountains and rocks are coloured with tulips. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

viii.

"Every morning the clouds shed gems over the rose beds: the breath of the gale is full of Tatarian musk. Be not neglectful of thy duty, through too great love of the world. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

ix.

"The sweetness of the rose-bed has made the air so fragrant, that the dew, before it falls, is changed into rose-water: the sky has spread a pavilion of bright clouds over the garden. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

x.

"Whoever thou art, know that the black gusts of autumn had seized the garden; but the King of the World again appeared, dispensing justice to all: in his reign, the happy cup-bearer desired, and obtained, the flowing wine. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

xi.

"By these strains I hoped to celebrate this delightful valley. May they be a memorial to its inhabitants; and remind them of this assembly, and these fair maids! Thou art a sweet-voiced nightingale, O Mesihi! when thou walkest with the damsels, whose cheeks are like roses. Be joyful! be full of mirth! for the spring season soon passes away: it will not last."

Kemal Pasha Zadeh is the author of many beautiful poetical works. His *Yussuf va Zuleikha* يوسف و زليخا and his *Nigaristan* نگارستان are much admired. The latter is an elegant production, after the manner of the *Gulistan* and *Beharistan*.

Works of fiction and romantic tales are very numerous. Some of them possess great spirit and interest; and the wildness and originality of Oriental fancy give them an indescribable grace. We have an excellent example of Eastern fiction in the *Arabian Nights*; which, even in our translations, cannot but be admired. The loves of Joseph and Zuleikha, the wife of Potiphar; of Khosru and Ferhad, for Shirin or Irene, the daughter of the Emperor Maurice; of Leili and Mejnun; and the adventures of the ancient Princes of the East; are the subjects of many beautiful narrations. The Tales of the Forty Vizirs—*Kirk Vizir Hikaieti* خور و خاور, *Khor ve Khaver* قرق و وزیر حکایاتی, the *Iskender Nameh* اسکندرنامه, and the *Shah ve Guda* شاه و گدا, are a few of their best productions of this kind. The Osmanlis possess an immense number of works of the same nature; many of which are from the pens of their most esteemed writers, and are not inferior to the most admired compositions of their Oriental neighbours.

In the adoption of the use of the Press, the Turks have advanced beyond any of the Asiatic nations. The introduction of this powerful supporter of Literature is placed, by Hadgi Khalifeh, in the year 1139 A.H. answering to 1726 A.D.—the reign of Sultan Ahmed III. The honour of effecting so great a revolution in the literary history of the Ottomans is due to Ibrahim Efendi, a learned and ingenious man, and Said Efendi, who was Secretary to the Turkish Embassy sent by Ahmed to France. But the chief credit is due to the perseverance and industry of Ibrahim. He performed the difficult task of overcoming the religious scruples of the Moslems: he awakened their attention, by a Treatise on the advantages of the Art: his exertions gained the permission of the Mufti and the Sultan; and the cutting the matrices and founding the type, the effects of his own labour and ingenuity, accomplished the task. Not contented with overcoming the prejudices of the Osmanlis, and establishing the Imperial Press of Constantinople, Ibrahim diligently applied himself to augmenting their literature. He wrote the Life of the celebrated Hadgi Khalifeh; the *Nizamil Umem*, a “Treatise on Government;” and the *Fiuzati Magnatisieh*, on “the Use of the Mariner’s Compass:” he edited the *Guzevati Bosnia*; and translated Krusinski’s History of the Afghans into Turkish. The labours of this useful and industrious man were nobly seconded by the Grand Vizir, Ibrahim Basha; whose talents, and the patronage he bestowed on the new establishment, entitle him to an honourable place in the Annals of Ottoman Literature. Anxious to render the Imperial Press a permanent monument for the improvement of his nation, he appointed the principal men of the State its honorary officers; and sufficient funds were assigned for its support, from the Public Treasury. Within two years from the granting of the Imperial permis-

Of the Typo-
graphy of the
Ottomans,
A.D. 1726.

A.D. 1728.

Vankuli.

sion, the first work issued from the Press of Constantinople. This was the Arabic and Turkish Dictionary of Vankuli, *کتاب لغت و انقولي*, which was introduced to the Osmanlis as a specimen of the newly-adopted typography. This edition of Vankuli's Dictionary consisted of two volumes, in folio; the first containing 666 pages, the second 756. It commences with an Abridgment of Arabic Grammar; after which follows the Dictionary, with all the Arabic words explained in Turkish, accompanied by the passages in which they occur. The original of this work was the *Sehah* of Gevheri, a native of Farab in Turkestan. His knowledge of Arabic was so great, that he received the appellation of *Imamul Loghat*, or "The Prince of words." Mohammed ben Mustafa, surnamed Vankuli, of Van in Armenia, translated the Dictionary of Gevheri into Turkish; and his work is held in great estimation. The published price of this edition was, by order of the Court, thirty-five piastres: it is now become very rare.

'Tohfet al
Kebâr.

The corrections of so voluminous a work as Vankuli's Dictionary occupying a considerable time, Ibrahim, to prevent the presses standing idle, commenced two less extensive manuscripts;—Hadgi Khalifeh's "Maritime Wars of the Ottomans," *تاریخ سیاح*; and his own work, the *Tarikhi Seiah*, *کتاب تخفة الکبار في اسفار البحار*.^p The first of these appeared almost simultaneously with Vankuli's Dictionary: the latter was not completed until some time afterwards. The "Maritime Wars of the Ottomans" was printed in one volume quarto, adorned with five geographical plates, the work of the Director Ibrahim. The *Tarikhi Seiah*, or "Journal of the Traveller," was translated from the Latin of the Missionary Krusinski. It contains the History of the Invasion of Persia by the Afghans, and the Destruction of the Persian Dynasty of Sefi, of which the author was an eye-witness. Ibrahim much improved upon the original work in this translation, and corrected many errors in the chronology and events which had crept into the original. It was printed in the year A.H. 1142 (1729), in one small quarto volume.

Tarikhi Seiah.

'Tarikhi' Hindi'
Garbi.

The *Tarikhi' Hindi' Garbi*, *تاریخ الهند الغربي*, was the next work that issued from the Imperial Press. This is a "History of the West Indies," in Turkish, the author of which is unknown: by some it has been ascribed to Hadgi Khalifeh; others have considered Ibrahim its author. It is a curious book, embellished with seventeen plates, thirteen of which are descriptive of the natives, the animals, and the plants of the New World; the other four are geographical and astronomical. The author commences by reviewing the opinions of the Ancients

(^p) The full title of this work is *ترجمه تاریخ سیاح در بیان ظهور افغانیان و سبب انهدام بناء دولت شاهان صفویان*

respecting the globe: he then details the expeditions of the Spaniards and other nations; and gives a particular description of America and its productions. Many of the narrations approach somewhat to the marvellous; but, on the whole, it is an interesting work. It was printed by Ibrahim A.H. 1142 (1729), and forms a small quarto volume of 182 pages. A complete and perfect copy is very rare.

Immediately after the publication of the preceding work, the *Tarikhi Timur Gurkani*^a, تاریخ تیمور گورکانی, was presented to the Osmanlis. The author was Nazmi Zadeh, an elegant and accomplished writer, who took the History of Ebn Arabshah for his model. In this work, Timur is represented as a cruel and remorseless tyrant, staining his hands with the blood of the most innocent victims—a monster, who rejoiced in the carnage of his species, and the destruction of their works. It consists of two parts; the principal of which contains the History of Timur; the other that of Sultan Kali, his grandson, an amiable young prince of excessive prodigality, whose love for a lady of great beauty led him into the greatest misfortunes. The style is elegant and refined; but we must not place implicit faith in all the narratives, which are frequently too much tinged with national prejudice. Nazmi Zadeh wrote his work in 1698, but revised and corrected the style the following year. The latter is the text which Ibrahim has chosen, to which he has prefixed a Preface and a Table of Contents. It forms a quarto volume of 258 pages.

The same year, with the three preceding works, the *Tarikhi Misri'l Kadim ve'l Dgedid*, تاریخ مصر القديم والجديد, a "History of Ancient and Modern Egypt," issued from the Press. The poet Soheili, who held an official situation at Cairo about the year 1629, was the author. The work is divided into two small quarto volumes; the first consisting of 130 pages, and the other of 102. The first volume, which is dedicated to Mustafa, the Governor of Cairo, contains the History of Egypt from the earliest times to the year of the Hejira 922, when Sultan Kansu was defeated by Selim I. near Aleppo. The second volume, dedicated to Osman Beg, Governor of Memphis, is the History of Modern Egypt. It relates the events of Egypt from A.H. 922 (1516), to A.H. 1038 (1629). This work is much valued; the situation in which the author was placed allowing him

(^a) Numerous authors have mistaken this appellation, conceiving it to signify *Georgian*. Von Hammer translates it "*grand loup*." *Hist. Ott.* p. 263. گورکان or گورخان, for it is written both ways, is a title of Central Asia, and was given to those who were allied by marriage to the Emperors of China. *Jour. As. (Nouveau)*, No. 10.

access to the rarest documents on the subject of the history and antiquities of Egypt.

Gulsheni
Khulifah.

Another of the labours of Nazmi Zadeh, the *Gulsheni Khulifah*, كُتَابُ گُلْشَنی خُلْفَا, "The History of the Khalifs and the Ottoman Princes, to Ahmed II." was the next production of the Imperial Press. It was, in part, a translation from the Arabic. It was printed A.H. 1143 (1730), in folio; and contains 260 pages, exclusive of the Printer's address and the Index.

Grammaire
Turque.

The "Grammaire Turque", a Turkish Grammar, in French, was next printed by Ibrahim, at the request of the Franks. It bears no author's name; but is usually attributed to Holderman, a German Jesuit, who resided a long time at Galata. To execute this work, a complete fount of European characters was cast, in matrices executed in Constantinople: and considering that those who performed this labour, as well as the printers of the work, were ignorant of the French characters and language, it is much less faulty than might be expected.—A list of thirty-eight errata is prefixed, and as many more might be added. It is, however, a curious specimen of typography, and has of late become very scarce. It is a small quarto volume of 194 pages, exclusive of the Dedicatory Epistle to Cardinal Fleury, the Errata, the Preface, the Introduction, and the Table of Contents.

Nizamul Umem.

Fiuzati
Magnatisieh.

In the year A.H. 1144 (1731), two works were printed at the Imperial Press, both from the pen of Ibrahim. The *Nizamul Umem* نظام الامم, which has been previously spoken of; and the *Fiuzati Magnatisieh*, كُتَابُ فِیوْضَاتِ مَغْنَاطِیْسِیَہ. The former is a small quarto volume, of ninety-six pages: the latter consists of forty-six pages, with two plates. The *Fiuzati Magnatisieh* is a Treatise on the Power and Use of the Mariner's Compass. The author treats of the virtues of the Loadstone, the invention of the Mariner's Compass, and its use: his materials were drawn from the Arabian and Latin authors who had written on the subject. The five succeeding works which issued from Ibrahim's establishment have been already alluded to: they were, the *Dgihan Numa*, كُتَابُ دِجَانِ نُومَا, and *Takvimi' Tavarikh* تقویم التواریخ, of Hadgi Khalifeh; the *Tarikhi Naima*, تاریخ نعیمَا; the *Tarikhi Rashid*, تاریخ راشِد; and the *Tarikhi Tchelebi Zadeh*, تاریخ چلبی زادہ. These were followed by the History of the Campaigns in Bosnia against the Austrians, from 1736 to 1739: it is entitled *Ahvai Ghuzevat der Diyari Bosna*,

Dgihan Numa.
Takvimi' Ta-
varikh.

Tarikhi Naima.
Tarikhi Rashid.
Tchelebi Zadeh.

Ghuzevati
Bosna.

(^r) "Grammaire Turque, ou Méthode Courte et Facile pour apprendre la Langue Turque. à Const. M.DCC.XXX." — A Vocabulary and Dialogues are attached, which, though in many instances very inaccurate, have been of much service to me in composing the Vocabulary and Dialogues appended to this work.

س; and bears date A.H. 1154 (1741), consisting of sixty-two pages. The author was Omar Efendi, a native of Bosnia; but the work was edited by the indefatigable Ibrahim. It contains an account of the disastrous campaign of the Imperialists, which terminated by the Treaty of Belgrade in 1739. It differs from our historians in the date of the commencement of this war; which is placed A.H. 1149, corresponding to A.D. 1736, while our authors place it in 1737. After relating the preparations of the Austrians for the invasion of Bosnia, it describes the assembling of the army of Ibrahim the Governor, the actions and battles which took place in the three campaigns, the victories of the Osmanlis which finally drove the Imperialists beyond Belgrade, and the surrender of that important fortress to their arms. It concludes with an account of the country and its inhabitants, their manners and habits, and the editor's reasons for the publication of the work. The *Firhengi Shiuri* فرهنگ شعوري, a Persian and Turkish Dictionary, and a second edition of the *Loghati Vankuli* لغة وانقولي, were the last of the labours of Ibrahim Efendi. The *Firhengi Shiuri* is an excellent Dictionary of the Persian Language, explained in Turkish; to which is prefixed a Treatise on Persian Grammar. It was printed A.H. 1155 (1742), in two folio volumes; the first containing 444 pages, the second 450. The second edition of Vankuli's Dictionary issued from the press A.H. 1169 (1756); and differs but very little from the former edition, except that the paper is not so good. About this time Ibrahim died. With him the soul that animated the Press of Constantinople departed, and for twenty-eight years it continued in gloomy silence to mourn his loss. During this period no work was printed, and the establishment fell into oblivion. This cessation of the labours of the Press has been ascribed to a rebellion raised by the numerous Copyists, whose occupation was injured by the multiplying powers of the Typographic art: but the true cause was the loss of the talented and energetic Director, whose efforts had raised the establishment, and whose genius had been its support. The office of Ibrahim was conferred on his assistant, Kazi Ibrahim; but he died without any new work being produced; and the war which broke out in 1769 diverting the attention of the monarch and the people from the pursuit of Literature, the establishment was closed. It is to Sultan Abdul Hamid that the Osmanlis owe the regeneration of

Firhengi Shiuri.

Loghati Vankuli.

(^s) This work has been translated by Mr. C. Fraser, and was published by the Oriental Translation Committee.

(^t) کتاب لسان العجم الہیسی بفہرہنگ شعوري

their Typography. On the 18th of the month of Rebiul-evel, in the year of the Hejira 1158, which answers to A.D. 1745, this Sultan signed an Imperial decree for the re-establishment of the Press. By this, the privilege of printing all works in Turkish, Arabic, and Persian, except the books held sacred by the Mohammedans, was accorded to the Press. The Chiefs of the Divan became its Directors: the most talented among the Osmanlis were alone admissible as its superintendants; and the Institution was again renewed with redoubled vigour. Since that period, numerous important Works have been produced: and I shall conclude this Essay with as correct a List of these as I have been able to obtain.

1. *Tarikhi Sami ve Shagir ve Subhi*, تاريخ سامي و شاگرو صبحي —The Annals of the Ottoman Empire before spoken of, from A.H. 1141 (1728) to 1156 (1743). Folio. Printed 1198 (1784).

2. *Tarikhi Izzi*, تاريخ عزي —A continuation of the former, to the year 1166 (1751). Folio. 1199 (1784).

3. *Usoul el Maeref fi Tertib el ôrdu*, اصول المعارف في ترتيب الاوردو —A Treatise on Castramentation; translated from the French of Lafitte. Same date.

4. *Irabil Kiafieh*, اعراب الكافية —Commentary on the Grammatical Treatise of Ibnîl Hadgib. By Zeni Zadeh. 4to. 1200 (1785).

5. *Vaban fenn Laghimdeh Risalehsi*, وبان فن لغيمده رسالهسي —A Translation of Vauban on Mining; with Plates. Folio. 1202 (1787).

6. *Laghim Risalehsi*, لغيم رسالهسي —A Treatise on the same subject.

7. *Fenn Harbeh Risalehsi*, فن حرب رسالهسي —A Translation of Lafitte's Essay on the Science of War. Folio. 1202 (1787).

8. *Risaleh fi Koanin Almulahet Umla*, رساله في قوانين الملاحة عملا —A Translation of Truquet's Treatise on Practical Manœuvre. 8vo. Same date.

9. *Usoul el Maeref fi Vedgeh Tesnif Sifayen Donanma ve fenn Tedbir Herekatha*, اصول المعارف في وجه تصنيف سفاين دوننما و فن تدبير حركاتها —A Treatise on the Construction and Manœuvring of Ships of War.

10. A Translation from a French Military Work.

11. *Kitab Lehdet el Loghat*, كتاب لهجة اللغات —An Arabic, Persian, and Turkish Dictionary. By Mohammed Essad Efendi. Folio. 1210 (1795).

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28. *Mirat Izhar*, معرّت اظهار — Commentaries on Bergevi's Grammar. By Zeni Zadeh. 4to. 1218 (1803).

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grims who resort to Mecca. By Elhadji Mohammed Edib ben Mohammed. 1232 (1818).

44. *Sarf dgumlehsi*, صرف جملہ سی — A Complete Course of Grammar. 1233 (1818).

45. *Sherh ul Akaid ul Azadiyeh*, شرح العقاید العزديہ — On Metaphysics, by the
celebrated Sheikh Dgelaeddin Eddevani. 1233 (1818).

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47. Glossary of Divani's Commentary on the Dogmas. By Molla Kalembevi. 4to. Same date.

48. Three Treatises on Arabic Grammar. 1234 (1819).

49. Appendix or Supplement to the Glossary entitled *Teshib*. By Mir Abul Feth Essaidi. 1234 (1818-19).

50. Appendix to the Glossary of Mir Teshib of the Commentary of Divani; containing the work of Abdul Adhadi. By Abdul Kalembevi. 4to. Same date.

51. Silkuti's Appendix, or Supplement to the Glossary of Khiali on the Commentary of Teftasani, relative to the Dogmas of Nessefi. 4to. Same date.

52. A work on Medicine and Anatomy. By Khani Zadeh Mohammed Ata Allah. Fifty-six Plates. Folio. 1235 (1820).

I have now brought this Essay to a conclusion. In length, it has far exceeded my original intention; yet it contains nothing but a faint outline of the Language and Literature of the Turks. I have merely sketched the general features of the subject; fearful of dwelling on any portion, lest I should overstep the bounds of a Preliminary Discourse. An immense sea of literature remains unnavigated: pearls and gems abound in its depths: and in offering my frail bark to guide the adventurous Student, whose thirst after knowledge may prompt him to explore the hidden treasures of Turkish Literature—the Diplomatist, whose duty to his country, the Traveller, whose curiosity, or the Merchant whom the demands of commerce, may lead to require the assistance of the language—I flatter myself, though imperfections may be visible to the critic's eye, that it will nevertheless enable them to attain the knowledge they require, and the objects which they seek.

This Grammar of the Turkish Language was composed about five years ago, during the author's leisure hours, and with no intention of submitting it to the Press. It was subsequently considered, however, that, as we possessed no similar work, it might not be unacceptable, if presented to the public: and the Sultan having graciously accorded his permission for the dedication of the work to him, it was, about twelve months ago, determined that the Manuscript should be prepared for the Press. The Professional studies of the

author, and his desire to relinquish the pursuit of Oriental Literature, rendered him unwilling to perform this task. It was undertaken by Mr. MITCHELL, whose knowledge of the language is of no limited extent: but, unfortunately, the call of that Gentleman to Constantinople, and his subsequent appointment in the Asiatic Society, prevented his fulfilling this undertaking according to his original intention: and the author has been obliged to devote such portions of his time as could be spared from his Professional studies, to the correction of the work. He is however much indebted to the valuable assistance of Mr. MITCHELL. To these circumstances must be chiefly attributed the delay which has taken place in the appearance of this work;—in presenting which to the public, the author bids adieu to the Literature of the East; consoling himself with the hope that his labours may not prove altogether useless, and that they may be sufficient to supply the long-required link of that chain of languages, by means of which a learned and elegant Writer has declared a man may travel with satisfaction from the source of the Nile to the wall of China^u.

(^u) Sir William Jones's Preface to his Persian Grammar, p. xviii.—“ In short, there is scarce a country “ in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands “ Arabic, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs “ with advantage and security.”

GRAMMAR
OF THE
TURKISH LANGUAGE.

The Ovigour Alphabet.

Pl. 1.

<i>Finals.</i>	<i>Medials.</i>	<i>Initials.</i>	<i>Corresponding Turkish Letters.</i>
1. ۱ ۲	۳	۴ ۵	ا ه
2. ۶	۷	۸	ب پ ف
3. ۹	۱۰	۱۱	ت ط
4. ۱۲	۱۳ ۱۴	۱۵	ج چ
5. ۱۶	۱۷	۱۸	خ ق
6. ۱۹	۲۰ ۲۱	۲۲	د
7. ۲۳	۲۴	۲۵	ر
8. ۲۶ ۲۷	۲۸	۲۹	ز س ص
9. ۳۰	۳۱	۳۲	ش
10. ۳۳	۳۴	۳۵	ف
11. ۳۶	۳۷	۳۸	ک گ
12. ۳۹	۴۰	۴۱	ل
13. ۴۲	۴۳	۴۴	م
14. ۴۵ ۴۶	۴۷ ۴۸	۴۹ ۵۰	ن
15. ۵۱ ۵۲	۵۳	۵۴	و
16. ۵۵ ۵۶	۵۷	۵۸	ی

A

GRAMMAR

OF THE

TURKISH LANGUAGE.

OF LETTERS.

THE Ancient Turkish or Ouigour Alphabet consisted of Sixteen Letters, which gave birth to the various Alphabets of Tatory. Since the adoption of the Religion of Mohammed, this Alphabet has been disused; and the Turks now employ the Arabian and Persian Characters. (See PLATE I.)

The Modern Turkish Alphabet consists of Thirty-three Letters; which vary in form according to their position, being divided into Initials, Medials, and Finals.

Twenty-eight of these Letters are borrowed from the Arabians, four from the Persians, and the remaining Letter is peculiar to the Turks; and as the knowledge of their origin frequently serves to point out the derivation of words, they are distinguished in the Alphabetical Table by the letters A, P, and T. The Characters used in the Alphabetical Table, and throughout this work, are those of the Arabians, called Niskhi; which are employed by most of the Oriental Nations, and are the only forms which can be well imitated by our types.

The Turkish, like most of the Eastern Dialects, is written from right to left; so that their books begin where ours end.

THE TURKISH ALPHABET.

Origin.	Numerical Power.	Unconnected.	Finals Connected.	Medials.	Initials Connected.	Representations.	Powers.	NAMES
A. P. T.	1	ا	ا	ا	ا	<i>a e i u</i>	<i>a e i u</i>	Alif.
A. P. T.	2	ب	ب	ب	ب	<i>b p</i>	<i>b p</i>	Ba.
P.	...	پ	پ	پ	پ	<i>p</i>	<i>p</i>	Pa, or Ba-i-adgemi.
A. P. T.	400	ت	ت	ت	ت	<i>t</i>	<i>t</i>	Ta.
A.	500	ث	ث	ث	ث	<i>s th</i>	<i>s th</i>	Sa.
A. P. T.	3	ج	ج	ج	ج	<i>dg</i>	<i>dg j</i>	Dgim.
P.	...	چ	چ	چ	چ	<i>tch</i>	<i>tch</i>	Tchim, or Dgim-i-adgemi.
A.	8	ح	ح	ح	ح	<i>h</i>	<i>h</i>	Ha.
A. P.	600	خ	خ	خ	خ	<i>kh</i>	<i>kh</i>	Kha.
A. P. T.	4	د	د	د	د	<i>d t</i>	<i>d t</i>	Dal.
A.	700	ذ	ذ	ذ	ذ	<i>z dh</i>	<i>z dh</i>	Zal, or Dhal.
A. P. T.	200	ر	ر	ر	ر	<i>r</i>	<i>r</i>	Ra.
A. P. T.	7	ز	ز	ز	ز	<i>z</i>	<i>z</i>	Za.
P.	...	ژ	ژ	ژ	ژ	<i>zh</i>	<i>zh</i>	Zha, or Za-i-adgemi.
A. P. T.	60	س	س	س	س	<i>s</i>	<i>s</i>	Sin.
A. P. T.	300	ش	ش	ش	ش	<i>sh</i>	<i>sh</i>	Shin.
A. P.	90	ص	ص	ص	ص	<i>s</i>	<i>s</i>	Sad.
A.	800	ض	ض	ض	ض	<i>z</i>	<i>z</i>	Zad.
A. P.	9	ط	ط	ط	ط	<i>t d</i>	<i>t</i>	Tai.
A.	900	ظ	ظ	ظ	ظ	<i>z s</i>	<i>z s</i>	Zai.
A. P.	70	ع	ع	ع	ع	<i>a i o u</i>	<i>a i o u</i>	Ain.
A.	1000	غ	غ	غ	غ	<i>gh</i>	<i>gh</i>	Ghain.

Origin.	Numerical Power.	Unconnected.	Finals Connected.	Medials.	Initials Connected.	Representations.	Powers.	NAMES.
A. P. T	80	ف	ف	ف	ف	f	f	Fa.
A. P. T.	100	ق	ق	ق	ق	k	k	Kof.
A. P. T.	20	ك	ك	ك	ك	k	k	Kaf.
P.	...	گ	گ	گ	گ	g	g	Gaf, or Kaf-i-adgemi.
T.	...	ث	ث	ث	ث	n ng	n ng	Saghir-noon.
A. P. T.	30	ل	ل	ل	ل	l	l	Lam.
A. P. T.	40	م	م	م	م	m	m	Mim.
A. P. T.	50	ن	ن	ن	ن	n	n	Noon.
A. P. T.	6	و	و	و	و	v w o u	v w o u	Vaw, or Waw.
A. P.	5	ه	ه	ه	ه	h	h	Ha.
A. P. T.	10	ي	ي	ي	ي	i y	ee i y	Ya.

To this list is often added لا *Lam-alif*, which is only a combination of the letters ل *Lam* and ا *Alif*.

Each of the above letters is capable of being joined to that which follows it; except ا *Alif*, د *Dal*, ذ *Zal*, ر *Ra*, ز *Za*, ژ *Zha*, و *Waw*, and لا *Lam-alif*; as in the following words: ياتاق *yatak*, "a bed;" اژدر *azhdar*, "a dragon;" آدم *adem*, "a man;" کوپري *kupri*, "a bridge;" لاکردی *lakerdi*, "conversation."

The letters ج *Dgim*, چ *Tchim*, ح *Ha*, and خ *Kha*, cause all the connected letters preceding them to be raised to the height of their upper limbs; as, تاریخی *tarikhdgi*, "an historian;" تصحیح *tašhih*, "a correction." The letter م *Mim* likewise generally raises the letters preceding it; as, اتمک *etmek*, "bread;" حمام *hammam*, "a bath."

In order to fill up a line or space, the connecting strokes of the letters are frequently extended; as in the following example: بسم الله الرحمن الرحيم *Bismillah-ir-rehman-ir-rehim*, "In the name of the most merciful God."

PRONUNCIATION OF THE LETTERS.

The letter | *Alif* has naturally the sound of our *ā* in *all*; but by the action of the vowel points, &c., of which we shall speak hereafter, it may have the sound of *au*, *ī* (*ee*), *é*, or *ü*; as, *آت aut*, "a horse;" *آپ ip*, "a rope;" *الاس élmaş*, "a diamond;" *امور umur*, "business." Before the letters *و Waw* and *ي Ya*, *Alif* frequently loses its sound; as, *اوغل ôghul*, "a son;" *اینک ĩnek*, "a cow." This is one of the vowel letters.

ب Ba, or *Bé*, has the sound of our *b*; but at the end of words, and before and after the letters *ت Ta*, *ث Sa*, *ج Dgim*, *خ Kha*, *س Sin*, *ش Shin*, *ص Sad*, *ط Tai*, *ق Kof*, and *گ Kaf-i-adgemi*, it takes the sound of *پ Ba-i-adgemi*, answering to our *p*; as, *هپ hep*, "all;" *هپت ĩept*, "government;" *کپوک kapuk*, "the bark of a tree." In writing also, as well as sound, *ب Ba* is frequently changed into *پ Ba-i-adgemi*; thus, *طپ top*, "a cannon," originally *طوب tob*.

پ Ba-i-adgemi is the same in sound as the English *p*. It is a Persian letter; and is seldom found, except in words taken from that language; which is also the case with the other three-pointed letters, *چ Dgim-i-adgemi*, *ژ Za-i-adgemi*, and *گ or ک Kaf-i-adgemi*.

ت Ta and *ث Sa* answer to our *t* and *s*; as, *تمشال timşah*, "a crocodile;" *اثواب eswab*, "clothes." The *ت Ta*, however, sometimes takes the sound of *d*; and *ث Sa* is frequently pronounced like *th*; as, *کوتر kusar, kuthar*: and in reading the Korân, or quotations from the Arabic, the sound of *th* is with propriety retained.

ج Dgim has the sound of our *g* in the word *age*, which sounds as if written *adge*; as, *اج adg*, "hunger." At the end of a word, and before and after the letters mentioned in the remarks on the letter *ب Ba*, it sometimes takes the sound of *چ Dgim-i-adgemi*, answering to our *tch*; as, *پلیچ pilitch*, "a chicken."

چ Dgim-i-adgemi, or *Tchim*, answers to our *ch*; as in the word *church*, or the Italian *ć* in the word *ćecitiù*, which sound as if the letter *t* were prefixed; as, *تچیک tchitchek*, "a flower."

ح Ha is a strong aspirate, something like the French *h* in *harpe*, or the German *h* in *haben*; as, *حکیم hakim (hhakim)*, "wise."

خ Kha is a strong aspirated guttural, which cannot be well expressed by any combination of English letters, there being no corresponding sound in our language. It has a similar sound to the German and Scotch *ch*, as in *buch, loch*; and to the Spanish *j*, and Hebrew *ח*, as in *hijo, חמר*.

د *Dal* answers to our *d*; but at the end of a word, and before and after the letters mentioned in the remarks on the letter ب *Ba*, it frequently takes the sound of *t*; as, بدگو *betgu*, "a slanderer."

ذ *Zal*, or *Dhal*, is the same sound as our *z*; as, ذره *zerreh*, "an atom;" though, in many words taken from the Arabic, it has the sound of *dh*, or of our hard *th*, as in *then*.

ر *Ra*, and ز *Za*, answer to the letters *r* and *z*; as, سردار *serdar*, "a commander;" زنگی *Zengi*, "an Ethiopian."

ژ *Zha*, or *Za-i-adgemi*, has the same sound as the French *j* in *joujou*, which is similar to the English *z*, or *s*, in *azure*, *pleasure*; which a Turk would write ژوژو *joujou*; آژور *azure*; پلنژور *pleasure*. It may be represented by the letters *zh*, as it bears the same affinity to *z* that *sh* does to *s*; as, زکاز *zhkazh*, "a small mirror."

س *Sin*, and ش *Shin*, have the same sounds as our *s*, and *sh*, in *soon*, *shall*; as, سرمشق *sermeshk*, "a copy."

ص *Sad*, and ض *Zad*, answer to our *s* and *z*; as, صاری *sari*, "yellow;" ضرر *zerer*, "an injury." The letter ض *Zad* is, in some parts, pronounced like *d*; as, قاضی *kadi* for *kazi*, "a judge."

ط *Tai* is usually pronounced like our *t*; as, طب *tibb*, "medicine;" sometimes, however, it takes the sound of *d*; as, طبر *damar*, "a vein."

ظ *Zai* has the same sound as ز *Za*, ذ *Zal*, and ض *Zad*; as, ظریف *zerif*, "smooth;" it sometimes takes the sound of *s*; as, لاهظا *lahṣa* (*Lahsa*), "a country."

ع *Ain*, and غ *Ghain*, are two harsh Arabic letters: the Turks, however, have softened down much of their original asperity. The ع *Ain*, when initial and medial, has no fixed sound, being entirely controlled by the power of the vowel points; so that it may have the sound of *ā*, *i*, *o*, or *u*; as, عنبر *amber*, "amberggris;" لیمّاظ *limaz*, "a vain boaster;" عثمان *Osman*, "Osman;" علیا *Ulema*, "the learned." Sometimes ع *Ain* is a mere cipher, coalescing with the sound of the letter preceding it; as, اعانت *ianet*, "assistance." At the end of a word, this letter sometimes has the power of *āā*, with a kind of nasal sound; as, جمیع *dgemāā*, "an assembly." The letter غ *Ghain* answers to our *g* hard, or *gh*; as, غم *gham*, "care;" مرغ *morgh*, "a bird."

ف *Fa* answers to our *f*; as, فرمان *firman*, "a command."

ق *Kof* has a harsh sound, somewhat resembling the English *k*; as, قراقو *Krako*, "Cracow." Before a vowel, either expressed or understood, and either in the same word or in the word

immediately following, the letter ق *Kof* is changed into غ *Ghain*; as, اوينمغه *ôyunmagheh*, "to play," from اوينمق *ôyunemak*, قلبمق *kalpaghun*, genitive case of قल्पق *kalpak*, "a cap." Sometimes the letters remain, and the sound alone is changed; as, قرقأت *kirghât*, "forty horses."

ك *Kaf* answers to our *c* hard; it has a softer sound than *Kof*, and seems as if the letter *i* were interposed between it and the following letter; as, كورفز *kiorfuz*, "a gulf or bay;" كافري *kiafuri*, "camphire." ك *Kaf* is frequently changed into گ *Kaf-i-adgemi*, in the same manner as ق *Kof* into غ *Ghain*; as, كوپمگ *kiopaghun*, genitive case of كوپك *kiopak*, "a dog."

گ *Kaf-i-adgemi*, or *Gaf*, has the sound of our *g* hard; as, گاه *gah*, "a place." The Turks frequently suppress the sound of this letter, in the same manner as we do that of our *g* in the words *foreign*, *sign*, &c.; as, بگ *bég*, or *béi*, for *beg*, "a prince;" سولون *suûlun* for *şugûlun*, "a pheasant."*

ك Saghir-noon is a letter peculiar to the Turkish language: it usually has the sound of the French nasal *n* in *son*, or the *gn* in *Charlemagne*, and sometimes that of our English *n*; as, سنك *şinek* "a fly;" دنز *deniz*, "the sea;" يني چري *yeni tcheri*, "a janissary;" آت *atun*, "of a horse." The Tatar nations give it the full sound of our *ng* in *thing*, *song*, &c.; as, سنك *şenung*, "thine."

ل *Lam* and م *Mim* answer to our *l* and *m*; as, لعل *laal*, "a ruby;" مقرمه *makramah*, "a handkerchief."

ن *Noon* has the sound of our *n*; as, انگار *enginar*, "an artichoke." When this letter precedes ب *ba*, or پ *Ba-i-adgemi*, it takes the sound of *m*; as, زنبيل *zembil*, "a basket," امبار *ambar*, "a barn," as if written زمبيل.

و *Waw*, or *Vav*, has usually the sound of *w* or *v*, when initial, and that of *ou*, *ü*, or *ô*, when medial and final; as, واسط *waşit*, "a mediator;" واي *vaï*, "alas!;" دوتام *doutam*, "a handful;" ايو *âyü*, "a bear;" بوجا *bôgha*, "a bull." This is one of the vowel letters, though, like the English *w*, it is frequently a consonant; as, او *ev*, "a house;" او *av*, "prey."

ه *Ha*, or *Hé*, is a slight aspiration, like *h* in *herb*; as, هلاکه *helaket*, "destruction." It is the mere act of breathing; and is so easy of performance, that the Orientals say that God created the world by merely pronouncing it; intimating the ease with which the Almighty made

* The three dots, or straight line, are never used in common writing; and seldom even in books.

all things. This letter, when final, is not aspirated, but serves as a vowel; as in *چیزمه tchizmé*, "a boot." It frequently has two points placed over it thus, *ş*, but it then becomes *t*; as, *ساعة saet*, "an hour:" this, however, is only found in Arabic words, which, when used in Turkish, usually change *ş* into *t*; as, *قراية* or *قرايت kerabet*, "affinity."

ي Ya answers to the sound of the English *ee* or *y*, as in the words *feel*, *happy*; and to the Italian and French *i*; as, *يقين yakîn*, or *yakeen*, "truth;" *ياقوت yakût*, "a precious stone." This letter is both vowel and consonant.

لا Lam-alif is a combination of the letters *ل Lam* and *ا Alif*, having the sound of *la*; as, *لا lala*, "an instructor."

There are several letters in the Turkish Alphabet which are permutable, being used one for another: the most usual changes are between *ت*, *د*, and *ط*; as, *توتیق*, *دوتیق*, or *طوتیق totmak*, "to hold;" *س* and *ص*; as, *سول*, or *صول suul*, "the left;" *ق* and *غ*, and *ک* and *گ*; for which see the remarks on those letters, pp. 5, 6.

OF VOWELS, &c.

The Turks have four letters which are called vowels; viz. *ا* and *و* and *ي*: these, however, hardly deserve that denomination, as their sounds are entirely governed by certain marks or points called vowel points, which are always either expressed or understood, and which either confirm or destroy the sounds of the vowel letters. These points are three in number: *ـَ Ustun*, *ـِ Esreh*, *ـُ Öteru*. *ـَ Ustun* answers to the *Fatha* of the Arabians: it is placed over the letter it governs, to which it gives the sound of *ā*, or *é*; as, *ألما alma*, "an apple;" *أتمك etmek*, "bread." *ـِ Esreh* answers to the Arabian *Kesra*, and is placed under the letter it governs, to which it gives the sound of *ee*, or *î* (Italian); as, *سلسلة şilsileh*, "a chain." *ـُ Öteru* answers to the *Damma* of the Arabians, and is, like *Ustun*, placed over the letter it governs, to which it gives the sound of *ü*, or *ô*; as, *قوکو kökü*, "water;" *قوکو kökü*, "a scent."

When *Ustun* is placed over *Alif*, *Esreh* under *Ya*, and *Öteru* over *Waw*, they are called homogeneous, having their natural vowels; and confirm the sounds of those letters, rendering them rather longer; as, *أنا ana*, "a mother;" *دیری dirî*, "living;" *ایلرو eülrü*, "before."

When, however, these vowels are otherwise placed, they are called heterogeneous; and either form diphthongs, comprising the sounds both of vowel point and vowel letter; or the sound of the vowel point prevails, that of the letter being destroyed; as, *بَيْت* *béit*, “a house;” *يَوَاشٍ* *yauash*, “gentle;” *أُمِيد* *umüd*, “hope.” When these vowel points are doubled, thus, *اُ* *—* *—*, they are called *Iki ustun* *اُيُكِي اُوسْتُن*, *Iki esreh* *اُيُكِي اُسْرَه*, and *Iki ôterü* *اُيُكِي اُوتَرُو*; and are used at the ends of words, to which, in addition to their respective sounds of *ā*, *i*, and *ü*, they give the sound *ḍf*; as, *دَائِمًا* *daïman*, “always;” *كَاضِي* *kaẕin*, “like a judge;” *قَرْد* *kirdon*, “an ape.” This form is borrowed from the Arabians; and is not much in use among the Turks, who seldom sound the nunnation, except in reading the Korân, or Books of the Law, or for the sake of rhythm, where a verse ends in it. The sounds of these vowel points may be better seen as follows:

Ustun, *اُ* or *بَا*, *bā* or *bé*; as in *balm*, *bake*.

Esreh, *اُ* or *بِي*, *bi* or *bee*; as in *bin*, *been*.

Ôteru, *اُ* or *بُو*, *bü* or *bo*; as in *bull*, *bone*.

Iki ustun, *اُ* or *بَا*, *ban*, *bén*.

Iki esreh, *اُ* or *بِي*, *bin*, *been*.

Iki ôteru, *اُ* or *بُو*, *bün*, *bôn*.

The vowel points are but seldom expressed in printed books or manuscripts; which creates great confusion, as the sense in a great measure depends on them; words of the same letters, frequently, having different significations, according to the points with which they are read. In some of the best modern Turkish manuscripts a vowel point is expressed wherever the sense of the word might be otherwise doubtful, which is a system it would be well to follow.

Besides the above-mentioned vowel points, there are five Marks or Points, which also, in some measure, serve to regulate the pronunciation of the language: these are, *—* *Meddah*, *—* *Hamzah*, *—* *Teshdid*, *—* *Ouzoun*, and *—* *Dgesm*.

— *Meddah* (مدّ) signifies extension, and broadens or extends the sound of the *Alif* over which it is placed, giving it the sound of our *au* in *aught*; as, *آت* *aut*, “a horse,” as if spelt with two *Alifs*. This character is also used as a sign of abbreviation; as, *م* for *محرم*

Moharrem, the name of a month; بَ for رجب *redgeb*; بِمَ for بِسْمِ اللّٰهِ *Bismillah*, "In the Name of God;" آو for اَللّٰهُ اَللّٰهُ *Allah Allah hu*, "God alone exists (eternally)."

— *Hamzah* (هَمْزَة) has a contrary effect to the *Meddah*, as it softens the letter over which it is placed; as, مَوا *méwa*, "a refuge;" تَخير *tékhür*, "delay." This mark points out the place of *Alif* where omitted, and is the usual attendant of whatever point it is governed by. It also serves to shew the Accusative Cases of those Nouns and Pronouns which end in ي or ي ; as, چشمة *tcheshmehi*, "the fountain;" مفتي *muftii*, "the priest."

— *Teshdid* (تَشْدِيد) causes the letter over which it is placed to sound as if it were doubled; as, دلال *dellal*, "a broker;" دَنت *dgennet*, "a garden." If used over a letter following the Arabic Article ال *al*, it has the effect of rendering the ل mute; as, الشّمس *eshshems*, "the sun." This character may be placed over any letter, except *Alif*; and is used to prevent the collision of similar letters, or harshness of sound.

— *Ouzoun* (اوزون) is placed over *Alif* for the same purpose as *Meddah*: it also points out its place, if omitted; as, قارِش for قارِش *karish*, "a span."

— *Dgesm* (جزم) is placed over such letters as have no vowel points, and whose sounds consequently continue unaltered; as, مريم *Maryam*, "Mary." It also serves to shew the end of a syllable.

الاسماء OF NOUNS.

المعرفة THE ARTICLE.

THE Turks, properly speaking, have no Article: its place, however, is supplied by the Demonstrative Pronoun بو *bu* and the Numeral Adjective بر *bir*, which answer to our Definite and Indefinite Articles; as, بو آدم *bu adem*, "the man;" بو عورت *bu awret*, "the woman;" بر آس *bir réis*, "a head" (one single head); بر اورش *bir órish*, "a blow." The Indefinite Article is also sometimes formed after the Persian manner, by the addition of the letter ي; as, بلبلي *bulbuli*, "a nightingale."

بو گلستان جهانہ سرتاسر قدم نظر
گورمدم برگل کہ خار جان گزاری اولیہ

"I have examined *the* rose-garden of the world from end to end,

"But never have I found *a* rose which had not a thorn to wound its breast."

الجنس OF GENDER.

The Turkish Substantives have no difference of termination to express their Genders: all inanimate things are Neuter: and living creatures have either different names to express their sexes; as, ار *er*, "a man;" عورت *avret*, "a woman;" بوجا *bogha*, "a bull;" اينك *inek*, "a cow:" or they are formed by prefixing ار *er*, or ارک *erkek*, for the Masculine, and کيز *kiz*, کيز *kiz*, or ديشي *dishi*, for the Feminine*; as, ار اوغلان *er oghlan*, "a boy" (a male child); کيز اوغلان *kiz oghlan*, "a girl" (a female child); ار قزنداش *er karindash*, "a brother;" کيز قزنداش *kiz karindash*, "a sister;" ارسلان *erkek arslan*, "a lion;" ديشي ارسلان *dishi arslan*, "a lioness." The Turks also frequently use the Persian and Arabian Genders.

صاغش OF NUMBER.

There are two Numbers, Singular and Plural. The Plural is formed from the Singular by the addition of ل *ler* or لار *lar*; as, آدملر *ademler*, "men;" آتلر *atler*, "horses;" اغالار *aghalar*, "lords." The subjoining ل *ler*, in order to form the Plural, must precede the addition of the letters which serve to form the Cases of the Noun; as, آدملرک *ademleruik*, "of men."

رخلري رنگين گوزلردر گليله لاله لر
کم قولاقلرينه درلو جوهر اصميش ژاله لر

"The roses and tulips are like the blooming cheeks of beautiful maids,

"In whose ears hang varied gems, like drops of dew."

The Turks sometimes use the Persian and Arabic Numbers; but this is mostly in words taken from those languages whose Plurals may be formed either according to their own or the Turkish manner, at the pleasure of the writer or speaker: thus کتاب *kitab*, "a book," may have for its Plural either کتب *kutb*, کتابها *kitabha*, or کتابلر *kitabler*; گرگ *gurg*, "a wolf," either گرگان *gurgan*, or گرگلر *gurgler*; شريف *sherif*, "a noble," either شرفا *sherfa*, or شريفلر *sherifler*.

OF DECLENSION.

There are two Declensions of Substantives. The First Declension consists of such Nouns as end in a consonant; as, آت *at*, "a horse;" ار *er*, "a man;" ارسلان *arslan*, "a lion;" طاوک *tauik*, "a fowl." The Second, of such Nouns as end in one of the vowel letters ا or و or ي; as, بابا *baba*, "a father;" کاپر *kapu*, "a gate;" دوه *deveh*, "a camel;" مفتي *mufti*, "a priest."

* ارک *erkek*, and ديشي *dishi*, are only used to form the sexes of the names of animals.

There are a few exceptions to this rule; consisting of those Nouns in which و and ي are consonants; as, آو *āw*, "prey, booty;" او *év*, "a house;" پيشرو *pishrew*, "a leader;" چاي *tchāi*, "a river;" which are declined as Nouns of the First Declension. Also, Nouns ending in ڙ, with two points over it, are considered as consonants.

OF CASE.

The Turks have six Cases, answering to those of the Latins; which are formed in the following manner :

The Genitive (الاضافة) of the First Declension is formed by adding نك *un* to the Nominative. The Genitive Singular of the Second Declension is formed by adding نك *nun*; the Genitive Plural being formed in the same manner as the First Declension. In the Tatar Dialects, the Genitive, in both Declensions, is formed by adding ننگ *nng*, or نينگ *ning*, to the Nominative; thus, ادم *adem*, "a man;" Gen. ادمنگ *ademnng*, or ادمنينگ *ademning*.

The Dative (المفعول لاجله) is formed from the Nominative, by adding ځ *eh* for the First Declension, and يه *yeh* for the Singular of the Second. In the Tatar, it is formed by adding گا *ga*, or غه *ghah*; as, شاگرد *shagird*, "a scholar," Dat. شاگردگا *shagirdga*: كتاب *ketab*, "a book;" Dat. كتابغه *ketabghah*.

The Accusative (المفعول به) is formed by adding ي *i* for the First Declension, and يي *yi* for the Singular of the Second. In Tatar, it is formed simply by the addition of ني *ni*.

The Vocative (المندى) is the same as the Nominative; but, for the sake of distinction, the Particle يا *ya*, اي *ai*, بهي *beh*, آيا *āya*, or بره *bireh*, is prefixed. The Vocative is also sometimes formed by the addition of the letter ا *Alif*.

The Ablative (المفعول معه) is formed by the addition of دن *den*, or تن *ten*, in both Declensions. In the Tatar Dialects, the Ablative is formed by adding دان *dan* or دين *dein* to the Nominative.

شکر هميشه سیدی لب‌لینک	قمر هميشه سیدی عبغبینک
اصلش هرقلینه بیگ دل و جان	گلینه سنبلن قلمش پریشان
دهانندن شکرقالمشدی دلتنگ	لبندن لعلک اولمشدی یری سنگ

"Her neck was fair as the moon; Her lips were sweeter than honey.

"Her hyacinthine tresses were scattered over her rosy face; Thousands of hearts and souls hung on each lock.

"Compared with her lips, the ruby was valueless; Her mouth rendered sweetness ashamed."

PARADIGM OF THE DECLENSION OF NOUNS.

FIRST DECLENSION.

آت *Āt*, a Horse.

SING.			PLUR.		
	N.	آت <i>āt</i> , a horse.	لر	آتلر <i>ātler</i> , horses.	
ث	G.	آتک <i>ātun</i> , of a horse.	ث	آتلرک <i>ātlerun</i> , of horses.	
ز	D.	آته <i>āteh</i> , to a horse.	ز	آتله <i>ātlerēh</i> , to horses.	
ي	Ac.	آتي <i>ati</i> , the horse.	ي	آتلري <i>ātleri</i> , the horses.	
يا—	V.	يا آت <i>ya āt</i> , o horse.	يا—	يا آتلر <i>ya ātler</i> , o horses.	
دن	Ab.	آندن <i>āten</i> , from a horse.	دن	آتلردن <i>ātlerden</i> , from horses.	

آدم *Ādem*, a Man.

SING.			PLUR.		
	N.	آدم <i>ādem</i> , a man.		N.	آدملر <i>ādemler</i> , men.
	G.	آدمک <i>ādemun</i> , of a man.		G.	آدملرک <i>ādemlerun</i> , of men.
	D.	آدمه <i>ādemeh</i> , to a man.		D.	آدمله <i>ādemlerēh</i> , to men.
	Ac.	آدمي <i>āдеми</i> , the man.		Ac.	آدملري <i>ādemleri</i> , the men.
	V.	اي آدم <i>ai ādem</i> , o man.		V.	اي آدملر <i>ai ādemler</i> , o men.
	Ab.	آدمدن <i>ādemdan</i> , from a man.		Ab.	آدملردن <i>ādemlerden</i> , from men.

قلپک *Kalpāk*, a Cap.

SING.			PLUR.		
	N.	قلپک <i>kalpak</i> , a cap.		N.	قلپکلر <i>kalpakler</i> , caps.
	G.	قلپکک <i>kalpaghun</i> , of a cap.		G.	قلپکلرک <i>kalpaklerun</i> , of caps.
	D.	قلپکه <i>kalpagheh</i> , to a cap.		D.	قلپکلره <i>kalpaklerēh</i> , to caps.
	Ac.	قلپکي <i>kalpaghi</i> , the cap.		Ac.	قلپکلري <i>kalpakleri</i> , the caps.
	V.	يا قلپک <i>ya kalpak</i> , o cap.		V.	يا قلپکلر <i>ya kalpakler</i> , o caps.
	Ab.	قلپکدن <i>kalpakten</i> , from a cap.		Ab.	قلپکلردن <i>kalpaklerden</i> , from caps.

کوپک *Kopek*, a Dog.

SING.

- N. کوپک *kopek*, a dog.
 G. کوپگن *kopegun*, of a dog.
 D. کوپگه *kopegeh*, to a dog.
 Ac. کوپگی *kopegi*, the dog.
 V. یا کوپک *ya kopek*, o dog.
 Ab. کوپگدن *kopekten*, from a dog.

PLUR.

- N. کوپکلر *kopekler*, dogs.
 G. کوپکلرن *kopeklerun*, of dogs.
 D. کوپکلره *kopeklereh*, to dogs.
 Ac. کوپکلری *kopekleri*, the dogs.
 V. یا کوپکلر *ya kopekler*, o dogs.
 Ab. کوپکلردن *kopeklerden*, from dogs.

For the variations contained in the two preceding examples, see remarks on the letters ق *Kof* and ک *Kaf*, pages 5, 6.

او *Ev*, a House.

SING.

- N. او *ev*, a house.
 G. اون *evun*, of a house.
 D. اوّه *evéh*, to a house.
 Ac. اوی *evi*, the house.
 V. یا او *ya ev*, o house.
 Ab. اودن *evden*, from a house.

PLUR.

- N. اولر *evler*, houses.
 G. اولرن *evlerun*, of houses.
 D. اولره *evlereh*, to houses.
 Ac. اولری *evleri*, the houses.
 V. یا اولر *ya evler*, o houses.
 Ab. اولردن *evlerden*, from houses.

پیشرو *Pishren*, a Leader.

SING.

- N. پیشرو *pishren*, a leader.
 G. پیشرون *pishrenun*, of a leader.
 D. پیشروه *pishrenveh*, to a leader.
 Ac. پیشروی *pishrenvi*, the leader.
 V. یا پیشرو *ya pishren*, o leader.
 Ab. پیشروندن *pishrenvden*, from a leader.

PLUR.

- N. پیشرولر *pishrenler*, leaders.
 G. پیشرونلر *pishrenlerun*, of leaders.
 D. پیشروهلر *pishrenlereh*, to leaders.
 Ac. پیشرولری *pishrenleri*, the leaders.
 V. یا پیشرولر *ya pishrenler*, o leaders.
 Ab. پیشرولردن *pishrenlerden*, from leaders.

چاي *Tchäi*, a River.

SING.		PLUR.	
N.	چاي <i>tchäi</i> , a river.	N.	چايلر <i>tchäiler</i> , rivers.
G.	چايلك <i>tchäiün</i> , of a river.	G.	چايلرك <i>tchäilerün</i> , of rivers.
D.	چايه <i>tchäieh</i> , to a river.	D.	چايلره <i>tchäilereh</i> , to rivers.
Ac.	چايي <i>tchäii</i> , the river.	Ac.	چايلري <i>tchäileri</i> , the rivers.
V.	اي چاي <i>ai tchäi</i> , o river.	V.	اي چايلر <i>ai tchäiler</i> , o rivers.
Ab.	چايدن <i>tchäiden</i> , from a river.	Ab.	چايلردن <i>tchäilerden</i> , from rivers.

The three preceding examples, though ending in و and ي, are of the First Declension, those letters being considered as consonants.

SECOND DECLENSION.

بابا *Baba*, a Father.

SING.		PLUR.	
N.	بابا <i>baba</i> , a father.	N.	بابالر <i>babaler</i> , fathers.
نڭ	بابانك <i>babanün</i> , of a father.	نڭ	بابالرك <i>babalerün</i> , of fathers.
يه	بابايه <i>babayeh</i> , to a father.	س	بابالره <i>babalereh</i> , to fathers.
يي	بابايي <i>babayi</i> , the father.	ي	بابالري <i>babaleri</i> , the fathers.
اي	اي بابا <i>ai baba</i> , o father.	اي	اي بابالر <i>ai babaler</i> , o fathers.
دن	بابادن <i>babadan</i> , from a father.	دن	بابالردن <i>babalerden</i> , from fathers.

قوغو *Kughu*, a Swan.

SING.		PLUR.	
N.	قوغو <i>kughu</i> , a swan.	N.	قوغولر <i>kughuler</i> , swans.
G.	قوغونك <i>kughunün</i> , of a swan.	G.	قوغولرك <i>kughulerün</i> , of swans.
D.	قوغويه <i>kughuyeh</i> , to a swan.	D.	قوغولره <i>kughulereh</i> , to swans.
Ac.	قوغويي <i>kughuyi</i> , the swan.	Ac.	قوغولري <i>kughuleri</i> , the swans.
Ab.	قوغودن <i>kughuden</i> , from a swan.	Ab.	قوغولردن <i>kughulerden</i> , from swans.

آري *Ārī*, a Bee.

SING.	PLUR.
N. آري <i>ārī</i> , a bee.	N. آريلر <i>āriler</i> , bees.
G. آرينك <i>ārīnuk</i> , of a bee.	G. آريلرك <i>ārileruk</i> , of bees.
D. آريه <i>ārīeh</i> , or آريده <i>ārīdeh</i> , to a bee.	D. آريلره <i>ārilerēh</i> , to bees.
Ac. آري <i>ārīi</i> , the bee.	Ac. آريلري <i>ārilerī</i> , the bees.
Ab. آريدن <i>ārīden</i> , from a bee.	Ab. آريلردن <i>ārilerden</i> , from bees.

چشمه *Tcheshmeh*, A Fountain.

SING.	PLUR.
N. چشمه <i>tcheshmeh</i> , a fountain.	N. چشمه لري <i>tcheshmeh ler</i> , fountains.
G. چشمه نك <i>tcheshmeh nuk</i> , of a fountain.	G. چشمه لرك <i>tcheshmeh leruk</i> , of fountains.
D. چشمه يه <i>tcheshmeh yeh</i> , to a fountain.	D. چشمه لره <i>tcheshmeh lereh</i> , to fountains.
Ac. چشمه يي <i>tcheshmeh yī</i> , or چشمه <i>tcheshmehī</i> , the fountain.	Ac. چشمه لري <i>tcheshmeh lerī</i> , the fountains.
Ab. چشمه دن <i>tcheshmeh den</i> , from a fountain.	Ab. چشمه لردن <i>tcheshmeh lerden</i> , from fountains.

There are a few Nouns, which have a slight irregularity in their declension, caused by the insertion of a letter, to prevent the concurrence of similar sounds. The following is an example :

سو *Su*, Water.

SING.	PLUR.
N. سو <i>su</i> , water.	N. سولر <i>sular</i> , waters.
G. سوينك <i>suīnuk</i> , of water.	G. سولرك <i>sularuk</i> , of waters.
D. سويه <i>suīeh</i> , to water.	D. سولره <i>sularēh</i> , to waters.
Ac. سويي <i>suīi</i> , the water.	Ac. سولري <i>sularī</i> , the waters.
Ab. سودن <i>sudan</i> , from water.	Ab. سولردن <i>sularden</i> , from waters.

OF ADJECTIVES.

THE Turkish Adjectives, like the English, are not varied on account of Gender, Number, or Case: the only variation which they admit of, is that of the Degrees of Comparison, which are formed in the following manner. The Comparative is usually formed, either by prefixing *دخي* *dakhi* or *چوق* *tchiok*, or by subjoining *ك* *rek* or *ق* *rak*; as,

POSITIVE.	COMPARATIVE.
<i>بيوك</i> <i>biuk</i> , great.	<i>دخي بيوك</i> <i>dakhi biuk</i> , greater.
<i>ايو</i> <i>éiu</i> , good.	<i>چوق ايو</i> <i>tchiok éiu</i> , better.
<i>گوزل</i> <i>guzel</i> , beautiful.	<i>گوزلرك</i> <i>guzelrek</i> , more beautiful.
<i>الچق</i> <i>altchiak</i> , humble.	<i>الچقراق</i> <i>altchiakrak</i> , more humble.

The two first of these Forms of Comparison are those most frequently employed in conversation, the others being used chiefly in books. The Comparative is sometimes formed by putting the Noun or Pronoun, which is compared, in the Ablative Case; and which also carries with it the sense of our *than*.

شیردن لقمه قاپمق و پلنگ خشم آلود له هم کاسه اولبق احتیاج وابتذالدن آساندر

“To snatch a morsel from the mouth of the lion, or to drink from the same cup

“with the furious tiger, is *easier than* to bear poverty and degradation.”

The word *نهك* *nehkeh*, or *نكه* *nekeh*, answers to our *than*, after a Comparative; as, *عثمان زنگيندر نه كه بن* “Othman is richer *than* I.”

The Superlative Degree is formed by putting the Noun, which is the object of Comparison, in the Genitive Case; and adding *ي* *î* to the Adjective if it end in a Consonant, or *سي* *şî*, if in a Vowel; as, *اورتلرك خوشي* *avretlerun khoshî*, “the sweetest of women;” *آدملرك ايو سي* *ademlerun éiuşî*, “the best of men.”

A Superlative sense is also given by prefixing the Adverbs of Augmentation: *غابت* *ghaiet*; *غابتده* *ghaietdeh*; *غابتله* *ghaietileh*; *ياده* *ziadeh*; *ياده سيله* *ziadeh şileh*; *افراطله* *ifratileh*; *کتي* *kati*; *پک* *pek*, or *اڭ* *eng*; as, *غابتدهکم* *ghaietdehkem*, “the worst;” *ياده يوکسک* *ziadeh yuksek*, “the most high;” *اڭ لطيف يرده* *eng latîf yerdeh*, “in the pleasantest place;” and in the Korân, *اڭ اول دريلن و اڭ صکره اولن* “The (very) first living, and the (very) last dying.”

* It may not be improper to observe, that, in some parts of Turkey, this is pronounced as if written *daha*.

There is also a kind of Superlative formed by doubling the word; as, from چوق *tchiok*, “much;” چوق چوق *tchiok tchiok*, “very much;” صق صق *sik sik*, “most frequently;” as,

تورکچہ ایو سوبلیک ایچون صق صق سوبلیک گرت

“In order to speak Turkish well, it is necessary to speak it *very frequently*.”

The Diminutive is formed, either by adding ج to the Penultimate letter of the Adjective, or by subjoining the Particles جک *dgik*, جق *dgak*, چ *tcheh*, or دج *dgeh*; as, بیوجک *biudgik*, “somewhat great,” from بیوک *biuk*, “great;” یوکسکجک *yukşekdgik*, or یوکسجک *yukşedgik*, “less high;” اکتچہ *aktcheh*, “less white, whitish;” گوزلجہ *guzelldgeh*, “less beautiful.” Adjectives in the two latter forms are also frequently used as Adverbs.

There is also a Superlative Diminutive, formed by prefixing an additional ج to the Penultimate letter; as, بیوججک *biudgidgek*, “much less great.”

NUMERAL ADJECTIVES.

CARDINAL NUMBERS.

The Cardinal Numbers are expressed by Words, Letters, and Figures, as follow :

TURKISH.		PERSIAN.		Letters. Figures. Values.		
بر	<i>bir</i>	...	یک <i>yek</i>	..	ا	۱ 1
ایکی	<i>iki</i>	...	دو <i>du</i>	..	ب	۲ 2
اوچ	<i>ütch</i>	...	سه <i>seh</i>	..	ج	۳ 3
دورت	<i>dort</i>	...	چهار <i>tchehar</i>	..	د	۴ 4
بش	<i>besk</i>	...	پنج <i>pendg</i>	..	ه	۵ 5
التي	<i>alti</i>	...	شش <i>shesh</i>	..	و	۶ 6
یدی	<i>yedi</i>	...	هفت <i>heft</i>	..	ز	۷ 7
سکز	<i>şekiz</i>	...	هشت <i>hesht</i>	..	ح	۸ 8
طوقوز	<i>dokuz</i>	...	نه <i>nuh</i>	..	ط	۹ 9
اون	<i>ön</i>	...	ده <i>deh</i>	..	ي	۱۰ 10
اون بر	<i>ön bir</i>	...	یازده <i>yaздеh</i>	..	یا	۱۱ 11
اون ایکی	<i>ön iki</i>	...	دوازده <i>duaздеh</i>	..	یب	۱۲ 12
اون اوچ	<i>ön ütch</i>	...	سیزده <i>sizздеh</i>	..	یج	۱۳ 13

TURKISH.	PERSIAN.	Letters.	Figures.	Values.
أرن دورت <i>ôn dort</i> ...	چهارده <i>tchehardeh</i> ..	ید	۱۴	14
اون بش <i>ôn besh</i> ...	پانزده <i>panzedehe</i> ..	یہ	۱۵	15
اون الٹی <i>ôn alti</i> ...	شانزده <i>shanzedehe</i> ..	یو	۱۶	16
اون یدی <i>ôn yedi</i> ...	هفده <i>hefteh</i> ..	یز	۱۷	17
اون سکز <i>ôn sekiz</i> ...	هشده <i>heshteh</i> ..	یح	۱۸	18
اون طوقوز <i>ôn dokuz</i> ...	نوزده <i>nuzdeh</i> ..	یط	۱۹	19
یگرمی <i>yegirmi</i> ...	بیست <i>bist</i> ..	ک	۲۰	20
یگرمی بیر <i>yegirmi bir</i> ...	بیست یک <i>bist yek</i> ..	کا	۲۱	21
اوتز <i>ôtuз</i> ...	سی <i>si</i> ..	ل	۳۰	30
قرق <i>kirk</i> ...	چهل <i>tchehel</i> ..	م	۴۰	40
اللی <i>elli</i> ...	پنجاه <i>pendgah</i> ..	ن	۵۰	50
التمیش <i>altmish</i> ...	ششت <i>shesht</i> ..	س	۶۰	60
یتیش <i>yetmish</i> ...	هفتاد <i>heftad</i> ..	ع	۷۰	70
سکسن <i>sekşen</i> ...	هشتاد <i>heshtad</i> ..	ف	۸۰	80
طوقسن <i>dokşan</i> ...	نود <i>nued</i> ..	ص	۹۰	90
یوز <i>yoз</i> ...	صد <i>sad</i> ..	ق	۱۰۰	100
ایکی یوز <i>iki yoз</i> ...	دو صد <i>du sad</i> ..	ر	۲۰۰	200
اوچ یوز <i>üch yoз</i> ...	سیصد <i>sisad</i> ..	ش	۳۰۰	300
دورت یوز <i>dort yoз</i> ...	چهار صد <i>tchehar sad</i> ..	ت	۴۰۰	400
بش یوز <i>besh yoз</i> ...	پانصد <i>pansad</i> ..	ث	۵۰۰	500
الٹی یوز <i>alti yoз</i> ...	ششصد <i>sheshsad</i> ..	ج	۶۰۰	600
یدی یوز <i>yedi yoз</i> ...	هفتصد <i>heftsad</i> ..	ذ	۷۰۰	700
سکز یوز <i>sekiz yoз</i> ...	هشتصد <i>heshtsad</i> ..	ض	۸۰۰	800
طوقوز یوز <i>dokuz yoз</i> ...	نهصد <i>nusad</i> ..	ظ	۹۰۰	900
بیٹ <i>bin</i> ...	هزار <i>hezar</i> ..	غ	۱,۰۰۰	1000
ایکی بیٹ <i>iki bin</i> ...	دو هزار <i>du hezar</i> ..	بغ	۲,۰۰۰	2000
اون بیٹ <i>ôn bin</i> ...	ده هزار <i>deh hezar</i> ..	یغ	۱۰,۰۰۰	10,000
یوز بیٹ <i>yoз bin</i> ...	صد هزار <i>sad hezar</i> ..	قغ	۱۰۰,۰۰۰	100,000

The Merchants in Turkey frequently use the Persian Numbers; on which account a knowledge of them is indispensably requisite, in transacting commercial affairs. In composing Numbers, the highest number in figures is always placed on the left hand, and in words on the right; as, ١٨٣٢ 1832, in words, بیست و هشت صد و سی و دو *bin şekiz yoz otuz iki*. The Turkish Numbers do not require the Copulative Conjunction *و* *wa* between each amount, but in the Persian it is used: thus, the above amount in Persian would be written هزار و هشت صد و سی و دو *hezār u hesht sad u şī u du*.

The Cardinal Numerals are indeclinable; and are prefixed to the Nouns, whose amounts they serve to express, which are usually in the Singular; as, بیست و سه یوز آت *bes̄h yoz āt*, "five hundred horses" (horse); بیست آدم *bin ādem*, "a thousand men" (man). The Turks are not singular in this irregularity: the Hebrews, Arabs, and Persians, have the same idiom, from whom no doubt it has been borrowed.

ORDINAL NUMBERS.

The Turkish Ordinal Numbers are formed from the Cardinals, by adding *نجی* *indgi*; and the Persian by adding *م* *um*; as,

TURKISH.	PERSIAN.
<i>birindgi</i> , or <i>الک</i> <i>ilek</i> ... First ...	<i>yegum</i> , or <i>نخست</i> <i>nukhust</i> .
<i>ikindgi</i> Second ...	<i>duum</i> .
<i>ütkindgi</i> Third ...	<i>şuum</i> , or <i>سیوم</i> <i>şium</i> .
<i>dordindgi</i> Fourth ...	<i>tcheharum</i> .
<i>beskindgi</i> Fifth ...	<i>pendgum</i> .
<i>altindgi</i> Sixth ...	<i>sheshum</i> .
<i>yedindgi</i> Seventh ...	<i>heftum</i> .

The Turkish Ordinal Numbers are capable of receiving Possessive Affixes, as, *birindgisi*, "the first of them." They are also subject to declension, and are put before the Substantives, like Adjectives; as, *kirkindgi bab*, "the fortieth chapter."

DISTRIBUTIVE NUMBERS.

The Distributive Numbers are formed from the Cardinals, by adding *ر* *er* to those which end in a consonant, and *شر* *sher* to those which end in a vowel. The Persian Distributives are formed by the Plural of the Cardinals, or doubling the Singular; as, *yegan*; *یگان یگان* *yegan yegan*, or *یک یک* *yek yek*, "one by one;" *دو دو* *du du*, "two by two."

TURKISH.

PERSIAN.

بر <i>birer</i>	...	One by one	...	يك يك <i>yek yek</i> .
ايكيشر <i>ikisher</i>	...	Two by two	...	دو دو <i>du du</i> .
اوچر <i>ütcher</i>	...	Three by three	...	سه سه <i>şeh şeh</i> .
دوردر <i>dorder</i>	...	Four by four	...	چهاران <i>tcheharan</i> .
بشر <i>beshher</i>	...	Five by five	...	پنج پنج <i>pendg pendg</i> .
التيش <i>altisher</i>	...	Six by six	...	ششان <i>sheshan</i> .

In expressing Number and Quantity, the Turks frequently add to the Numeral certain words expressive of the thing spoken of. If the Noun whose number or quantity is expressed relate to Man, the word نفر *nefer*, or كشي *kishi*, "person," is used; as, ايكى بيتك نفر يئيچري *iki bin nefer yenitcheri*, "two thousand Janissaries."

بني طولون دورت نفر دار ملك در مصر ظهور ايكى يوز طبقسان يدي تاريخ انقراض بش
يوز التمش يدي مدت ملك يوز الي بش سنه

"Four of the Sons of Tolun ruled the Kingdom in Egypt. The æra of the commencement of the Dynasty was A.H. 297, and the end A.H. 567. The duration of this Dynasty was one hundred and fifty-five years."

If the Nouns spoken of relate to Animals, the word باش *bash*, or رأس *reis*, "head," is used; as, يوز باش بوغا *yoç bash bogha*, "one hundred (head of) bulls;" دورت رأس بارگير *dort reis bargir*, "four (head of) post-horses."

دورت باش آت زين مذهبله هپ
رخت و عبايي كهر منتخب

"Four (*head of*) horses, their saddles richly gilt,
"their trappings set with precious jewels."

In speaking of Arms, or Instruments, قطعه *kiteah*, or قبضة *kibzeh*, is used; as, يوز قطعه طوب *iki yoç kiteah top*, "two hundred pieces of cannon."

قلعه گزي معمور قلوب دورت يوز قطعه طوب قودم

"I have strengthened your fortress, by placing in it four hundred *pieces of cannon*."

To Small things, دانه *daneh*, or لقمه *lokma*, is applied; as, بر دانه انجو *bir daneh indgiu*, "a pearl;" بر لقمه اتبك *bir lokmah etmek*, "a crumb of bread."

Also the words پاره *pareh*, and وقية *wekieh*, are used, in this manner, to express Inanimate things; as, بش پاره كوي *besh pareh koi*, "five villages;" اون وقية ات *on wekieh et*, "ten pieces of meat."

kileh, and *aded*, are applied to Quantity and Number; as, *elli kileh* ايلي كيله, "fifty measures of barley;" *yegirmi aded etmek* يگرمي عدد اتمك, "twenty loaves."

Fractional Numbers are formed by the addition of the word *pai* پاي; as, *indgi pai* ايندجي پاي, "the second part;" *kirkindgi pai* كيركيني پاي, "the fortieth part."

The Half and Quarter are expressed by *butchuk* بچق, *yarum* يارم, or *yari* ياري, and *chirek* چيرك; as, *butchuk gün* بچق گون or *yarum* يارم, "half-a-day;" *yari yol* ياري يول or *butchuk* بچق, "half-way;" *bir chirek* بير چيرك, "one-fourth."

The Augmentation of Numbers is expressed by the addition of *kat* قات, or *kadar* قدر, having the sense of the English word *fold* subjoined to numbers; as, *ütch kat* اوچ قات, "three-fold, triple;" *dort kadar* دورت قدر, "four-fold, quadruple;" *tchiok kat* چوق قات, "many-fold." The word *kerreh* کره, subjoined to numbers, refers to time; as, *besk kerreh* بش کره, "five times;" *iki kerreh* ايکي کره, "twice."

OF PRONOUNS.

ضماير *Zemair*. PERSONAL PRONOUNS.

The Personal Pronouns are, *ben* بن, "I;" *sen* سن, "Thou;" and *öl* اول, or *o* او, "He," "She," "It;" which are declined in the following manner:

SING.		Ben, I.		PLUR.	
N.	بن <i>ben</i> , I.			N.	بز <i>biz</i> , or بزله <i>bizler</i> , we.
G.	بنم <i>benum</i> , of me.			G.	بزم <i>bizum</i> , or بزله <i>bizlerum</i> , of us.
D.	بنا <i>baña</i> , to me.			D.	بزه <i>bizeh</i> , or بزله <i>bizlereh</i> , to us.
Ac.	بني <i>beni</i> , me.			Ac.	بزي <i>bizi</i> , or بزلي <i>bizleri</i> , us.
Ab.	بندن <i>benden</i> , from me.			Ab.	بزدن <i>bizden</i> , or بزله <i>bizlerden</i> , from us.

SING.		Sen, Thou.		PLUR.	
N.	سن <i>sen</i> , thou.			N.	سز <i>siz</i> , or سزله <i>sizler</i> , you.
G.	سنگ <i>senun</i> , of thee.			G.	سزك <i>sizun</i> , &c. of you.
D.	سنا <i>saña</i> , to thee.			D.	سزه <i>sizih</i> , to you.
Ac.	سني <i>seni</i> , thee.			Ac.	سزي <i>sizi</i> , you.
Ab.	سندن <i>senden</i> , from thee.			Ab.	سزدن <i>sizden</i> , from you.

SING.	اول <i>Ôl</i> , or او <i>ô</i> , He, She, It.	PLUR.
N. اول <i>ôl</i> , or او <i>ô</i> , he, she, it.		N. انلر <i>anlar</i> , they.
G. انك <i>amûn</i> , of him, &c.		G. انلرك <i>anlarun</i> , of them.
D. ائا <i>aña</i> , to him, &c.		D. انلره <i>anlareh</i> , to them.
Ac. اني <i>ani</i> , him, &c.		Ac. انلري <i>anlari</i> , them.
Ab. اندن <i>andan</i> , from him, &c.		Ab. انلردن <i>anlarden</i> , from them.

The Reciprocal Pronoun گندو *gendu*, or گندي *gendi*, answers to our *Own and Self*, in the same manner as the Persian خود *khod*, and Arabic نفس *nefs*. It is declined as follows :

SING.	گندو <i>Gendu</i> , Himself, Herself, Itself.	PLUR.
N. گندو <i>gendu</i> , himself, herself, itself.		N. گندولر <i>genduler</i> , themselves.
G. گندونك <i>gendunun</i> , of himself, &c.		G. گندولرك <i>gendulerun</i> , of themselves.
D. گندويه <i>genduyeh</i> , to himself, &c.		D. گندولره <i>gendulereh</i> , to themselves.
Ac. گندوي ^۳ <i>genduii</i> , himself, &c.		Ac. گندولري <i>genduleri</i> , themselves.
Ab. گندودن <i>genduden</i> , from himself, &c.		Ab. گندولردن <i>gendulerden</i> , from themselves.

خالقي گندوگه مشفق بوله سن خلقه سن اگر اهل شفقت اوله سن
 كهسه گندويه مشفق بوليا كيشي كم گورگنده شفقت اوليا

“If thou art merciful to thy fellow creatures, thou wilt find the Creator merciful to *thyself*.”

“A man who has no mercy in his breast, ought not to find any one merciful to *him*.”

گندو *gendu* is also used with the Possessive Affixes ; as,

Persons.	SING.	Persons.	PLUR.
1	گندوم <i>gendum</i> , I myself.	1	گندومز <i>gendumuz</i> , or گندولرمز <i>gendulermuz</i> , } we ourselves.
2	گندوئك <i>genduñ</i> , thou thyself.	2	گندوئكز <i>genduñuz</i> , or گندولركز <i>gendulerñuz</i> , } you yourselves.
3	گندوسي <i>gendusî</i> , } he himself. گندو or <i>gendu</i> , }	3	گندولري <i>genduleri</i> , or گندولر <i>genduler</i> , } they themselves.

Each of the three preceding Persons may be declined by adding the Cases of the First and Second Declension of Nouns ; as, گندومك *gendumun*, “of me myself ;” گندومه *gendumeh*, “to me myself ;” گندوئكك *genduñun*, “of thee thyself ;” گندوسينك *gendusînun*, “of him himself.”

The Pronouns in the Ouigour, and other Tatar Dialects, differ very little from the Turkish. For the First Personal Pronoun, *من* *men* is used instead of *بن* *ben*, and is thus declined :

SING.		PLUR.	
N.	<i>من</i> <i>men</i> , I.	N.	<i>بز</i> <i>biz</i> , we.
G.	<i>ميننگ</i> <i>mening</i> , of me.	G.	<i>بزننگ</i> <i>bizning</i> , of us.
D.	<i>منگا</i> <i>manga</i> , to me.	D.	<i>بزگا</i> <i>bizga</i> , to us.
Ac.	<i>مني</i> <i>meni</i> , me.	Ac.	<i>بزني</i> <i>bizni</i> , us.
Ab.	<i>مندين</i> <i>mendin</i> , from me.	Ab.	<i>بزدين</i> <i>bizdin</i> , from us.

The Second Personal Pronoun is the same as in Turkish, except that it is declined after the manner of Tatar Nouns. In the Plural it generally takes an additional *ي* *i*; thus, *سيز* *siṣi*, for *سر* *siṣi*. The Plural of the Third Person is often contracted; as, *الار* *alar*, *الار نيننگ* *alarning*.

Instead of the Turkish Reciprocal Pronouns, *گندوم* *gendum*, "I myself," *گندوت* *gendut*, "Thou thyself," &c., the Tatars frequently employ the following :

Persons.		SING.		Persons.		PLUR.	
1		<i>اوزوم</i> <i>ouzum</i> , I myself.		1		<i>اوزومز</i> <i>ouzumuz</i> , we ourselves.	
2		<i>اوزونگ</i> <i>ouzung</i> , thou thyself.		2		<i>اوزونگيز</i> <i>ouzungiz</i> , you yourselves.	
3		<i>اوزي</i> <i>ouzi</i> , he himself.		3		<i>اوزلاري</i> <i>ouzlari</i> , they themselves.	

DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronouns are, *بو* *bu*, *شو* *shu*, *اشبو* *ishbu*, and *اول* *ol*; which are declined in the following manner :

بو *Bu*, This, That.

SING.		PLUR.	
N.	<i>بو</i> <i>bu</i> , this, that.	N.	<i>بونلر</i> <i>bunlar</i> , these, those.
G.	<i>بونك</i> <i>bunuk</i> , of this.	G.	<i>بونلرئ</i> <i>bunlari</i> , of these.
D.	<i>بونگا</i> <i>bunga</i> , to this.	D.	<i>بونلره</i> <i>bunlareh</i> , to these.
Ac.	<i>بوني</i> <i>buni</i> , this.	Ac.	<i>بونلري</i> <i>bunlari</i> , these.
Ab.	<i>بوندن</i> <i>bundan</i> , from this.	Ab.	<i>بونلردن</i> <i>bunlarden</i> , from these.

شو *shu*, and *اشبو* *ishbu*, "This," "That," are declined in the same manner throughout as *بو* *bu*. *اول* *ol*, "That," being both a Personal and Demonstrative Pronoun, is declined among the former. When *بو* *bu* is prefixed to Postpositions, it generally has *ن* *Nun* added to it; as, *بونسز* *bunsiṣi*, "without this," *بونجولين* *bundgilin*, "in this manner;" not *بوسز* *busiṣi*, *بودجولين* *budgilin*.

The Turks sometimes use the Persian Demonstratives این *in*, "This," and آن *ān*, "That," with their Plurals اینان *inan*, and آنان *anan*.

RELATIVE PRONOUNS, &c.

The Relative Pronouns are, که *keh*, کیم *kīm*, and کم *kīm*, "Who," "Which," "What." The Pronoun که *keh* is declined by adding the Cases of the Personal Pronoun اول *ol*, in the following manner :

که *Keh*, Who, Which, What.

SING.	PLUR.
N. که <i>keh</i> , who, which, what.	N. که <i>keh</i> , who, &c.
G. انک <i>keh anūn</i> , of whom, &c.	G. انلرک <i>keh anlarun</i> , of whom, &c.
D. اگا <i>keh aña</i> , to whom, &c.	D. انلره <i>keh anlareh</i> , to whom, &c.
Ac. انی <i>keh ani</i> , whom, &c.	Ac. انلری <i>keh anlari</i> , whom, &c.
Ab. اندن <i>keh andan</i> , from whom, &c.	Ab. انلردن <i>keh anlarden</i> , from whom, &c.

کیم *kīm*, and کم *kīm*, are Indeclinable, when used in this sense.

گلدی بردم کم قارادی لاله لرله طاق و تاش

"The season comes, *in which* mountains and rocks are coloured with tulips."

In construction, که *keh* is generally changed into کی *kī*, or غی *ghi*; in which case it often expresses the sense of the Verb Substantive, answering to *which is*; as, دلده کی سر *dildeh kī serr*, "The secret which is in my heart;" آت کی اخورمده *akhoremdeh kī āt*, "The horse which is in my stable;" اوستمده کی اثواب *üstemdeh kī eswab*, "The clothes which are upon me;" یوقرده غی *yokardeh ghi*, "That which is on high."

Instead of using the Pronoun که *keh*, it is considered more elegant to employ the Participle of the Verb; as, سون عورت *suun awret*, "the loving woman," *i. e.* "the woman who loves," instead of سرور *awret keh şuer*.

The Turks have various kinds of Interrogatives, suited to the nature of the thing spoken of: the distinctions, however, are too frequently neglected.

The Personal Interrogative کیم *kīm*, or کم *kīm*, "Who?" "Which?" is regularly declined in the same manner as a Noun of the First Declension, and admits of Possessive Affixes; as, بوعورت کیمت در *bu awret kīmun dur*, "Whose wife is this?" کیم وار *kīmun war*, "What have I?" The following distich of *Meşîhi* is an example of کم, both as an Interrogative and Relative :

کم بلور اول بهاره دک که و کیم اوله صاغ
عیش ونوش ایت کم گچر قالمز بو ایام بهار

"Who knows, when the fair season ends, which of us may be alive ?

"Be cheerful, be full of mirth : for the Spring season passes quickly : it will not last."

The Neuter or Immaterial Interrogative *neh*, "What?" is regularly declined as a Noun of the Second Declension ;

الهی بو نه سر در که برگیه ایچنده مصردن بغداده وگندو مکاندن بو غربت آباده دوشم

"O Heaven! what is the meaning of this, that in one night from Egypt to Babylon,

"and from my own home to this strange place, I have travelled?"

In declension, the final *z* is frequently dropped, or changed into *yi* ; as, *nenuñ*, "Of what?" *niler*, "What?" There are a great many Interrogatives formed from *neh* ; as, *neh kadar*, "How much?" *nitchek*, "How many?" "How long?"

نیچه ییلدر ایلرم بن بو خرباتی طواف

"How many years to this tavern have I gone?"

neh kadar zeman, "How long a time?" *neh asıl*, "What kind?" *neh sebeb*, "What cause?" "Wherefore?" *neh itchiun*, "What for?" "Why?" *neh zaman*, "What time?" "When?" *neh wedghileh*, "In what manner?"

The common Interrogative *kanghi*, "Who?" "Which?" "What?" is indeclinable, and is placed before Substantives, without undergoing any change ; as, *kanghi kitab*, "What book?" *kanghi kitabden*, "From what book?" When, however, it is absolute, it admits of Possessive Affixes and Declension ; as, *kanghimuz*, "Which of us?" *kanghişi*, "Which of them?" *kanghimuzun*, "Of which of us?" *kanghişinun*, "Of which of them?" *kanghi bir*, "Which one?" is either used Adjectively or Substantively : if used Adjectively, it is indeclinable ; if used Substantively, it has the letter *yi* added to it, and is declined like a Noun of the Second Declension ; as, *kanghi birinun*, "Of which one?" *kanghi birineh*, "To which one?"

The Interrogatives of Number and Quantity are, *katch*, "What number?" "How many?"

چینچی *katchindgi*, "How much?" "How many?" قدر نه *neh kadar*, مقدار نه *neh mikdar*, نه دگلر *neh denlu*, "How much?" "How many?" چینچی *katchindgi* admits of Possessive Affixes and Declension, in the same manner as قنچی *kanghi*.

The Adjective هر *her* answers to our *Each* and *Every*; and serves to form many Compounds, by being prefixed to the Relatives; as, هر کیم *her kım*, "Whosoever," which is declined like a Noun of the First Declension; هر نه *her neh*, "Whatsoever," "Whosoever:"

گلستانک هر نه سن اندی سیه باه خزان
عدل ایدوب برابرله وردی یینه شاه جهان

"The black gusts of Autumn have destroyed *whatever* was in the garden;

"But the king of the world again appeared, dispensing justice to all."

هر *her bir* is indeclinable, answering to our *every one*. It is, however, sometimes used Substantively; when it is made declinable by the addition of ی *i*, in the same manner as قنچی *kanghi bir*:

دگله بلبل قصه سن کم گلدی ایام بهار
قوردی هر بر باغده هنگامه هنگام بهار

"Listen to the tale of the Nightingale: the Vernal season approaches:

"The Spring has formed a bower in *every* garden."

وردی هر برینه درلو زینت
گوردی هر گجه صحبت بصحبت

"She gave to *each* of them many ornaments;

"And *each* night wandered from banquet to banquet."

POSSESSIVE PRONOUNS.

The Possessive Pronouns are of two kinds, Separates, and Affixes. The Separate Possessive Pronouns are the Genitive Cases of the Personals; as, بنم *benum*, "Mine;" سنک *şenik*, "Thine;" انک *anik*, "His;" بزم *biżum*, "Ours;" سزک *siżun*, "Yours;" انلرک *anlarun*, "Theirs;" which, when used absolutely, usually have the Relative کی *ki* subjoined to them;

as, *benumki*, "Mine" (that which is mine); *şenunki*, "Thine." They are declined as Nouns of the Second Declension.

The Possessive Affixes are letters which are subjoined to the Noun, to form the different Persons; and which are used either with or without the Separate Pronouns prefixed. The First Person of the Singular is formed by adding *m*, or *um*; as, *babam*, or *benum babam*, "My father;" *kitabum*, or *benum kitabum*, "My book."

The Second Person is formed by adding *n*, *un*, or *in*; as, *baban*, or *şenun baban*, "Thy father;" *kitabun*, or *şenun kitabun*, "Thy book."

The Third Person is formed by adding *i*, if the word end in a consonant; or *şi*, if in a vowel; as, *kitabı*, or *anun kitabı*, "His book;" *babaşı*, or *anun babaşı*, "His father."

The First Person of the Plural is formed by adding *mu*; as, *babamuz*, or *bişum babamuz*, "Our father."

The Second Person Plural is formed by adding *nuz*; as, *babanuz*, or *şişun babanuz*, "Your father."

The Third Person is formed by adding *i*, *şi*, or *leri*; as, *kitabı*, or *anların kitabı*, "Their book;" *babaşı*, or *anların babaşı*, "Their father;" *anların kitabları*, "Their book."

When the Plural of the Noun is required, the Particle *ler* is used, preceding the Possessive Affixes; as, *babalerum*, or *benum babalerum*, "My fathers;" *babalerumuz*, or *bişum babalerumuz*, "Our fathers." Each of these Persons is capable of receiving declension, as will appear from the following Examples :

Babam, or *Benum babam*, My Father.

SING.		PLUR.	
N.	بابام <i>babam</i> , or بنم بابام <i>benum babam</i> , }	بابالرم <i>babalerum</i> , or بنم بابالرم <i>benum babalerum</i> , }	my father. my fathers.
G.	بابامك <i>babamun</i> , of my father.	بابالرمك <i>babalerumun</i> , of my fathers.	
D.	بابامه <i>babameh</i> , to my father.	بابالرمه <i>babalerumeh</i> , to my fathers.	
Ac.	بابامي <i>babami</i> , my father.	بابالرمي <i>babalerumi</i> , my fathers.	
Ab.	بابامدن <i>babamden</i> , from my father.	بابالرمدن <i>babalerumden</i> , from my fathers.	

باباڭ *Babañ*, or سنڭ باباڭ *Senun babañ*, Thy Father.

SING.		PLUR.	
N.	باباڻ <i>babañ</i> , or سنڻ باباڻ <i>senun babañ</i> , } thy father.	بابالڙڻ <i>babalerun</i> , or سنڻ بابالڙڻ <i>senun babalerun</i> , } thy fathers.	
G.	باباڻڻ <i>babanun</i> , of thy father.	بابالڙڻڻ <i>babalerunun</i> , of thy fathers.	
D.	باباڻه <i>babañeh</i> , to thy father.	بابالڙڻه <i>babaleruneh</i> , to thy fathers.	
Ac.	باباڻي <i>babañi</i> , thy father.	بابالڙڻي <i>babaleruni</i> , thy fathers.	
Ab.	باباڻدن <i>babañdan</i> , from thy father.	بابالڙڻدن <i>babalerunden</i> , from thy fathers.	

انڱ باباسي *Anun babashi*, or باباسي *Babashi*, His Father.

SING.		PLUR.	
N.	باباسي <i>babashi</i> , or انڱ باباسي <i>anun babashi</i> , } his father.	بابالري <i>babaleri</i> , or انڱ بابالري <i>anun babaleri</i> , } his fathers.	
G.	باباسينڱ <i>babašinun</i> , of his father.	بابالرينڱ <i>babalerinun</i> , of his fathers.	
D.	باباسينه <i>babašineh</i> , to his father.	بابالرينه <i>babalerineh</i> , to his fathers.	
Ac.	باباسيني <i>babašini</i> , his father.	بابالريني <i>babalerini</i> , his fathers.	
Ab.	باباسيندن <i>babašinden</i> , from his father.	بابالريندن <i>babalerinden</i> , from his fathers.	

بزم بابامز *Babamuz*, or بزم بابامز *Bižum babamuz*, Our Father.

SING.		PLUR.	
N.	بابامز <i>babamuz</i> , or بزم بابامز <i>bižum babamuz</i> , } our father.	بابالرمز <i>babalerumuz</i> , or بزم بابالرمز <i>bižum babalerumuz</i> , } our fathers.	
G.	بابامزڻ <i>babamuzun</i> , of our father.	بابالرمزڻ <i>babalerumuzun</i> , of our fathers.	
D.	بابامزه <i>babamuzeh</i> , to our father.	بابالرمزه <i>babalerumuzeh</i> , to our fathers.	
Ac.	بابامزي <i>babamuzi</i> , our father.	بابالرمزي <i>babalerumuzi</i> , our fathers.	
Ab.	بابامزدن <i>babamuzden</i> , from our father.	بابالرمزدن <i>babalerumuzden</i> , from our fathers.	

باباڻڙ *Babañuz*, or سڙڻ باباڻڙ *Sizun babañuz*, Your Father,

SING.

- N. باباڻڙ *babañuz*, or } your
 سڙڻ باباڻڙ *sizun babañuz*, } father.
 G. باباڻڙڻ *babañuzun*, of your father.
 D. باباڻڙه *babañuzeh*, to your father.
 Ac. باباڻڙي *babañuzi*, your father.
 Ab. باباڻڙدن *babañuzden*, from your father.

PLUR.

- بابالڙڙ *babalerunuz*, or } your
 سڙڻ بابالڙڙ *sizun babalerunuz*, } fathers.
 G. بابالڙڙڻ *babalerunuzun*, of your fathers.
 D. بابالڙڙه *babalerunuzeh*, to your fathers.
 Ac. بابالڙڙي *babalerunuzi*, your fathers.
 Ab. بابالڙڙدن *babalerunuzden*, from your fathers.

باباسي *Babaši*, or انلڙڻ باباسي *Anlarun babaši*, Their Father.

SING.

- N. باباسي *babaši*, or } their
 انلڙڻ باباسي *anlarun babaši*, } father.
 G. باباسينڻ *babašinun*, of their father.
 D. باباسينه *babašineh*, to their father.
 Ac. باباسيني *babašini*, their father.
 Ab. باباسيندن *babašinden*, from their father.

PLUR.

- بابالڙي *babaleri*, or } their
 انلڙڻ بابالڙي *anlarun babaleri*, } fathers.
 G. بابالڙينڻ *babalerinun*, of their fathers.
 D. بابالڙينه *babalerineh*, to their fathers.
 Ac. بابالڙيني *babalerini*, their fathers.
 Ab. بابالڙيندن *babalerinden*, from their fathers.

In declining the Third Persons of the Personal Pronouns in *ي* *yi*, or *لي* *leri*, the letter *ي* is frequently omitted; as, باباسينڻ *babašinun* for باباسينڻ *babašinun*; بابالڙينڻ *babalerinun* for بابالڙينڻ *babalerinun*.

In some books, the Possessive Affixes are omitted, the separate Possessive Pronouns being alone used; as, بڻم آت *benum āt* for بڻم آتم *benum ātum*, "My horse:" this, however, is considered vulgar, and ungrammatical.

افعال OF VERBS.

THE Turkish Verbs are of Eight kinds; viz. Auxiliary, Active, Passive, Negative, Impossible, Causal, Reciprocal, and Personal. The Infinitives of all the Turkish Regular Verbs end either in مك *mek* or مق *mak*; on which account they have been, by most Grammarians, divided into two Conjugations; all Verbs ending in مك *mek* having been classed in the First Conjugation, and all in مق *mak* in the Second: though, as the Student will hereafter perceive, there is no necessity for this division, as no difference exists between them; except that the letter ك *Kaf*, in which the First Conjugation ends, causes a softer sound throughout the word than the harsh letter ق *Kof* which terminates the Second; as, سلكمك *şilkmek*, “to shake;” بقمق *bakmak*, “to look.” There are Six Moods, which may be called, Indicative, Imperative, Optative, Suppositive, Subjunctive, and Infinitive. The Tenses are Five in number, answering to our Present, Imperfect, Preterite, Preterpluperfect, and Future; and the numbers are the same as in English.

The Passive, Negative, Impossible, Causal, Reciprocal, and Personal Verbs are formed from the Verb Active, in the following manner:

The Verb Passive is usually formed from the Verb Active, by inserting ل *il* between the body of the Verb and the Infinitive Termination مك *mek* or مق *mak*; as, from سومك *şumek*, “to love,” سولمك *şuilmek*, “to be loved;” from بقمق *bakmak*, “to look,” بقلمق *bakilmak*, “to be looked at:”

چون تیر قضا کمان قدردن اتلور سپر حذر ایله دفع اولنماز

“When the arrow of Fate *is* shot from the bow of Destiny,

“it cannot be repelled by the shield of Prudence.”

When the Letter preceding the Infinitive Termination is either و ل ا or ن ي, is usually inserted instead of ل; as, from قپامق *kapamak*, “to shut,” قپانمق *kapanmak*, “to be shut;” بلیمك *bilmek*, “to know,” بلنمك *bilenmek*, “to be known;” اوقورمق *okumak*, “to read,” اوقونمق *okunmak*, “to be read;” بزهكمك *bizehmek*, “to adorn,” بزنيك *bizenmek*, “to be adorned;” دیمك *dimek*, “to say,” دینمك *dinmek*, “to be said:” thus:

بلندیکه انسانک فضل و کرامتی سایر حیواناته مشترک اولدوغی صفتده دگل

“It is known that the excellence and dignity of man do not consist in those qualities which are common to all animals.”

There are also some Verbs whose Passives are formed both by ن and ل; as, یونلماق *yunılmak*, "to be washed," from یوماق *yumak*, "to wash;" يينلک *yinilmek*, "to be eat," from يیک *yimek*, "to eat."

There are a great many Turkish Verbs compounded of Arabic and Persian words; which, if originally of Active signification, are made Passive, by having the Auxiliary Verb اولماق *olmak*, "To be," in its Passive form, added to them; as, قتل اولماق *katil olunmak*, "to be killed;" تبدیل اولماق *tebdil olunmak*, "to be changed;" but if the word have originally a Passive sense, it has the Active form of the Auxiliary Verb added to it; as, مقتل اولماق *maktul olmak*, "to be killed;" مبدل اولماق *mubdil olmak*, "to be changed."

In the Ouigour, and other Tatar Dialects, the Passive is marked by the Particle یل *il*, or ال *il*: but it may be observed, that, in the Ouigour, it is sometimes placed at the end of the Verb, and not inserted between the penultimate and final syllables, as in the Turkish: thus, قیلماق *kilmakil*, "to be done;" قیلال *kilal*, "let it be done," from قیلماق *kilmak*, "to do."

The Negative Verb is formed by inserting between the last letter of the body of the Verb and the Infinitive Termination the letter م or ما; as, from سومک *sumek*, "to love," سوممک *sumemek*, "not to love;" باقماق *bakmak*, "to look," باقمamak *bakmamak*, "not to look;" صاپماق *sapmak*, "to wander," صاپماماک *sapmamak*, "not to wander."

هیچ برمشام گلشن عالیدن بی خار جفا بوی وفا استشام اتیش در وصغار و کبار دست ساقی
روزگاردن بی خیار بادۀ خوشخوار ایچیش در

"In the rose-bower of this life, we are not permitted to possess the sweet odour of faith without the thorn of malignity. Neither great nor small taste a draught from the hands of the cup-bearer of Fortune, without draining a portion of the dregs of the sweet wine."

This mode of Negation may be applied to all the other kinds of Verbs, in the same manner as سولمک *şuilmemek*, "not to be loved," from the Passive form سولماق *şuilmek*, "to be loved."

The Impossible Verb expresses inability to perform an action; and is formed from the Verb Negative, by prefixing to the letters of Negation either ی or ه; as, یازماق *yazmak*, "not to write," یازماماق *yazmamak*, "not to be able to write;" from سومک *sumek*, "not to love," سولمک *şuilmek*, "not to be able to love;" ایچمک *ichmek*, "not to drink," ایچماماق *ichmamak*, "not to be able to drink:"

سزہ استردم گلیگہ انجق ایشم چوق اولدوغندن گلمدم

"I would wish to come to you; but, on account of many affairs,
"it is not possible I can come."

The Impossible form may be used like the Negative, to every kind of Verb; as, سوله‌میک *şulehmemek*, "not to be able to be loved," from سوله‌لیک *şulilemek*, "not to be loved."

The Causal Verb is formed by inserting the syllable *در* *dur* between the body of the Verb and the Infinitive Termination; as, سودرمک *şudurmek*, "to cause to love." From the Causal Active سودرمک *şudurmek* is formed a Causal Passive, سودرلیک *şudurilmek*, "to be made to love;" and from the Verb Passive, سوله‌لیک *şulilemek*, is also formed a Passive Causal; as, سولدرمک *şulidurmek*, "to cause to be loved."

Those Verbs which have a vowel or *ر* preceding the Infinitive Termination, form their Causals by using *ت* or *د*, instead of *در*; as, الدتقیق *aldatmak*, "to cause to deceive," from الدمق *aldamak*; کپادمتق *kapadmak*, "to cause to shut," from کپامتق *kapamak*; کپردمک *kuperdmek*, "to cause to foam," from کپریمک *kupermek*.

If the letter preceding the Infinitive Termination be either *چ* *ç* or *ش* *ş*, the Causal is formed by adding *ر* or *ور* instead of *در*; as, کوجرمق *kudgermak*, "to cause to embrace," from کوجمق *kudgmak*; اچورمق *atchurmak*, "to cause to open," from اچمق *atchmak*; بولاشرمق *bulashermak*, "to cause to pollute," from بولاشمق *bulashmak*.

The Double Causal is not much used: it is formed by repeating *در*; as, سودردرمک *şudurdurmek*, "to cause one to cause another to love."

The Reciprocal, or Verb of Mutual Action, is formed by inserting the letter *ش* *ş* between the body of the Verb and the Infinitive; as, سوشیک *şuishmek*, "to love one another mutually;" بقشیق *bakishmak*, "to look at one another."

بر روباه حریص گلوب اولماق قانی یالردی ناگاه بونلر طوقشورکن و بر بریله باش اوروشورکن
روباہ میانه راست گلدی و طرفیندن محکم زخم یتشوب دام هلاکہ گرفتار اولدی

"A hungry fox coming by, lapped up the flowing blood; when, of a sudden, they mutually
"attacked one another, causing their heads to strike against each other. The fox, running
"between them, received from both a deadly wound, and was caught in the snare of Death."

There is also a Passive Reciprocal; which, though having a distinct meaning in Turkish, is not distinguishable from the Active form in English; as, سوشلىك *şuışılmek*, "to be loved mutually," or "to be loved while loving."

The Personal Verb or Deponent is formed by adding the letter ن to the body of the Verb; as, سونىك *şuinmek*, "to love himself;" باقنىق *bakinmak*, "to look at himself."

It seems that there are no Impossible, Transitive, Reciprocal, or Personal Verbs in the Ouigour Dialect; but merely Active, Passive, and Negative.

The following Table will shew, at one view, the mode in which these various kinds of Verbs are formed.

ACTIVE.

* سومك *Sumek*, To Love.

Neg.	سومىك <i>şumemek</i> , not to love.
Imposs.	سومىك <i>şuehmemek</i> , not to be able to love.

PASSIVE.

	سولىك <i>şuilmek</i> , to be loved.
Neg.	سولىك <i>şuilmemek</i> , not to be loved.
Imposs.	سولىك <i>şuilehmemek</i> , not to be able to be loved.

CAUSAL ACTIVE.

	سودرمك <i>şudermek</i> , to cause to love.
Neg.	سودرمىك <i>şudermemek</i> , not to cause to love.
Imposs.	سودرمىك <i>şuderehmemek</i> , not to be able to cause to love.
Passive,	سودرلىك <i>şuderilmek</i> , to be made to love.
Neg. Pass.	سودرلىك <i>şuderilmemek</i> , not to be made to love.
Imp. Pass.	سودرلىك <i>şuderilehmemek</i> , not to be able to be made to love.

PASSIVE CAUSAL.

	سولدرمك <i>şuildermek</i> , to cause to be loved,
Neg.	سولدرمىك <i>şuildermemek</i> , not to cause to be loved.
Imposs.	سولدرمىك <i>şuilderehmemek</i> , not to be able to cause to be loved.

* This is frequently pronounced *Şermek*.

RECIPROCAL.

	سوشيك	<i>şuışmek</i> , to love one another mutually.
Neg.	سوشيميك	<i>şuışmemek</i> , not to love &c.
Imposs.	سوشهيميك	<i>şuışhehmemek</i> , not to be able to love &c.
Passive,	سوشيليك	<i>şuışilmek</i> , to be loved &c.
Neg. Pass.	سوشيلميك	<i>şuışilmemek</i> , not to be loved &c.
Imp. Pass.	سوشيلهيميك	<i>şuışilehmemek</i> , not to be able to be loved &c.
Causal,	سوشدريمك	<i>şuışdermek</i> , to cause to love &c.

PERSONAL.

	سونيك	<i>şuinmek</i> , to love himself.
Neg.	سونيميك	<i>şuinmemek</i> , not to love himself.
Imposs.	سونهيميك	<i>şuinehmemek</i> , not to be able to love himself.
Passive,	سونيليك	<i>şuiniilmek</i> , to be loved himself.
Causal,	سوندريمك	<i>şuindermek</i> , to cause to love himself.

Each of the above forms, except the Negative, is conjugated in the same manner as the Verb Active; of which we shall speak hereafter.

OF AUXILIARY AND IRREGULAR VERBS.

The Defective Verb ایم *im*, and the Verb Substantive اوليق *olmak*, "To be," are used to form the Compound Tenses of the Regular Verbs: and as these are the models on which all Verbs are formed, a knowledge of their Inflections is indispensably necessary, as the first step towards conjugating Regular Verbs. The Verb ایم *im* has been usually considered as forming part of اوليق *olmak*, which has caused the latter Verb to be termed Irregular; but its only irregularity consists in the addition of the Tenses of the Defective Verb; by rejecting which, its inflection will be found to be perfectly Regular.

There are no Verbs Auxiliary to form Compound Tenses in Ouigour. The Verb Substantive is rarely employed with the Participle Present, but never with any other Participle; and it is frequently understood. The Verb Substantive is expressed in Ouigour by دور *dur*, which is used for the First Person; and دورور *durur* for all the others, without any distinction of Number, or even, it appears, of Tense: as, جبراييل دور مان *Dgebraiil dur man*, "I am Gabriel;" بو ادام پيغامبر دورور *Bu Adam peighambar durur*, "He is the Prophet Adam."

اول نامه بنام کردگار کاول دورور قامو پروردگار

"The commencement of our Epistle is in the Name of God; for *He* is the supporter of all."

THE DEFECTIVE VERB ایدم *İm*, I am.

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
ایم <i>im</i> , ام <i>im</i> , or این <i>in</i> , I am.	ایز <i>iz</i> , or از <i>iz</i> , we are.
سن <i>sen</i> , thou art.	سنز <i>şiz</i> , or سئیز <i>şiniz</i> , you are.
در <i>dur</i> , he is.	درار <i>durur</i> , دردر <i>lerdur</i> , or } they are. انلردر <i>anlardur</i> ,

The Turks frequently drop the Initial Letters of these Persons, when they are joined to Nouns, Pronouns, or Adjectives; as, گوزلیم *guzelim*, "I am beautiful;" گوزلیر *guzelir*, "we are beautiful." The Negative of the Tenses of this Verb is as irregular as the Affirmative; not being formed by the insertion of م according to the usual mode, but by prefixing دگل *degul*, commonly pronounced *deül*, to each person; as,

SING.	PLUR.
دگلیم <i>degulim</i> , or دگلم <i>degulim</i> , I am not.	دگلیر <i>degulir</i> , we are not.
دگلسن <i>degulsen</i> , thou art not.	دگلسنز <i>degulşiz</i> , you are not.
دگلدر <i>deguldur</i> , he is not.	دگلدردر <i>deguldurdur</i> , they are not.

Preterite and Imperfect Tenses.

SING.	PLUR.
ایدم <i>idum</i> , or دم <i>dum</i> , I was, I have been.	ایدک <i>iduk</i> , we were, we have been.
ایدن <i>idun</i> , thou wast.	ایدنیز <i>iduniz</i> , you were.
ایدی <i>idi</i> , he was.	ایدیلر <i>idiler</i> , or لرایدی <i>leridi</i> , they were.

Negative.

SING.	PLUR.
دگل ایدم <i>degul idum</i> , I was not.	دگل ایدک <i>degul iduk</i> , we were not.
دگل ایدن <i>degul idun</i> , thou wast not.	دگل ایدنیز <i>degul iduniz</i> , you were not.
دگل ایدی <i>degul idi</i> , he was not.	دگل ایدیلر <i>degul idiler</i> , they were not.

Second Preterite and Imperfect Tenses.

SING.	PLUR.
ايميشم <i>imishem</i> , or مشم <i>missem</i> , I was &c.	ايميشيز <i>imishiz</i> , we were &c.
ايميشسن <i>imishsen</i> , thou wast.	ايميشسين <i>imishsin</i> , you were.
ايميشدور <i>imishdur</i> , or ايميش <i>imish</i> , he was.	ايميشلردور <i>imishlerdur</i> , they were.

This Tense is also frequently used in the sense of the Present Tense.

Preterpluperfect Tense.

SING.	PLUR.
ايميش ايدم <i>imish idum</i> , or } I had been.	ايميش ايدك <i>imish iduk</i> , we had been
ايميشدم <i>imishdum</i> , }	ايميش ايدكن <i>imish idunuz</i> , ye had been.
ايميش ايدك <i>imish idui</i> , thou hadst been.	ايميش ايدلر <i>imish idiler</i> , or }
ايميش ايدي <i>imish idi</i> , he had been.	ايميش ايدلر <i>imish idiler</i> , or } they had been.

SUBJUNCTIVE MOOD.

Present and Future Tenses.

SING.	PLUR.
اگر ايسم <i>eger isem</i> , if I be, or shall be.	اگر ايسك <i>eger isek</i> , if we be &c.
اگر ايسن <i>eger isen</i> , if thou be.	اگر ايسكن <i>eger isenuz</i> , if you be.
اگر ايسه <i>eger iseh</i> , if he be.	اگر ايسهلر <i>eger isehler</i> , if they be.

Imperfect Tense.

SING.	PLUR.
اگر ايميش ايسم <i>eger imish isem</i> , if I were.	اگر ايميش ايسك <i>eger imish isek</i> , if we were.
اگر ايميش ايسن <i>eger imish isen</i> , if thou wert.	اگر ايميش ايسكن <i>eger imish isenuz</i> , if you were.
اگر ايميش ايسه <i>eger imish iseh</i> , if he were.	اگر ايميش ايسهلر <i>eger imish isehler</i> , if they were.

Preterpluperfect Tense.

SING.	PLUR.
اگر ايسه ايدم <i>eger iseh idum</i> , or ايسيدم <i>isidum</i> , if I had or have been.	
اگر ايسه ايدك <i>eger iseh idui</i> , if thou hadst been.	
اگر ايسه ايدي <i>eger iseh idi</i> , if he had been.	
اگر ايسه ايدك <i>eger iseh iduk</i> , if we had been.	
اگر ايسه ايدكن <i>eger iseh idunuz</i> , if you had been.	
اگر ايسه ايدلر <i>eger iseh idiler</i> , if they had been.	

The word اگر *eger*, "If," prefixed to the Tenses of this Mood, may either be retained or omitted; as without it the Verb has a conditional sense.

SUPPOSITIVE MOOD.

Present Tense.

SING.	PLUR.
ايدم <i>idum</i> , I should or would be.	ايدك <i>iduk</i> , we should be &c.
ايدك <i>idun</i> , thou shouldst be.	ايدكن <i>idunuz</i> , you should be.
ايدي <i>idi</i> , he should be.	ايديلر <i>idiler</i> , they should be.

PARTICIPLES.

Present Tense.

ايكن *iken*, يكن *iken*, or كن *ken*, being.

Preterite.

ايدك *iduk*, having been. | ايش *imish*, having been &c.

THE VERB SUBSTANTIVE اوليق *Olmaq*, To Be.

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
اولورم <i>olurum</i> , I am.	اولور <i>oluruz</i> , we are.
اولورسن <i>olurşen</i> , thou art.	اولورسن <i>olurşiz</i> , you are.
اولور <i>olur</i> , he is.	اولورلر <i>olurler</i> , they are.

This Tense is also used for the Future.

Preterite and Imperfect Tenses.

SING.	PLUR.
اولور ايدم <i>olur idum</i> , I was, I have been.	اولور ايدك <i>olur iduk</i> , we were &c.
اولور ايدك <i>olur idun</i> , thou wast.	اولور ايدكن <i>olur idunuz</i> , you were.
اولور ايدي <i>olur idi</i> , he was.	اولور ايديلر <i>olur idiler</i> , they were.

Second Preterite and Imperfect Tenses.

SING.	PLUR.
اولور ايميشم <i>olur imishem</i> , I was &c.	اولور ايميشيز <i>olur imishiŷ</i> , we were &c.
اولور ايميشسن <i>olur imishŷen</i> , thou wast.	اولور ايميشسينز <i>olur imishiŷin</i> , you were.
اولور ايميشدور <i>olur imishdur</i> , he was.	اولور ايميشلدور <i>olur imishlerdur</i> , they were.

Compound Preterite.

SING.	PLUR.
اولور اولدم <i>olur oldum</i> , I have been.	اولور اولدق <i>olur olduk</i> , we have been.
اولور اولدق <i>olur oldun</i> , thou hast been.	اولور اولدقن <i>olur oldunuz</i> , you have been.
اولور اولدي <i>olur oldi</i> , he has been.	اولور اولديلر <i>olur oldiler</i> , they have been.

oldum, and *olmishem*, have the same sense.

Preterpluperfect Tense.

SING.	PLUR.
اولميش ايدم <i>olmish idum</i> , I had been.	اولميش ايدك <i>olmish iduk</i> , we had been.
اولميش ايدق <i>olmish idun</i> , thou hadst been.	اولميش ايدقن <i>olmish idunuz</i> , you had been.
اولميش ايددي <i>olmish idi</i> , he had been.	اولميش ايديلر <i>olmish idiler</i> , they had been.

The Preterpluperfect Tense is also formed by *olmish oldum*, اولميش اولدم, *olmish imishem*, and *oldi idum*, اولدي ايدم; which are conjugated in the same manner as *idum*, ايدم, and *imishem*, ايميشم, in the Defective Verb *im*.

Future Tense.

SING.	PLUR.
اولايم <i>olaim</i> , اولم <i>olam</i> , or } I shall or will be.	اولاوز <i>olauz</i> , we shall be &c.
اولايم <i>olaim</i> ,	
اولاشن <i>olashen</i> , thou shalt be.	اولاشين <i>olashin</i> , you shall be.
اولادور <i>oladur</i> , he shall be.	اولادلر <i>oladler</i> , they shall be.

The Future is also formed by *oladgiaghim*, اولاجنم, *olisherem*, اوليسرم, and *olşam gerek*: the two former of which are conjugated like the Present of the Verb *im*; and the latter as follows:

SING.

اولسم گرك *olsam gerek*, I shall be &c.
 اولست گرك *olsan gerek*, thou shalt be.
 اولسه گرك *olsah gerek*, he shall be.

PLUR.

اولسك گرك *olsak gerek*, we shall be &c.
 اولسكز گرك *olsaınız gerek*, you shall be.
 اولسلر گرك *olsalar gerek*, they shall be.

IMPERATIVE MOOD.

SING.

اول *ol*, be thou.
 اولسون *olsun*, or } be he, or let him be.
 اولسون *olsun*, }

PLUR.

اولالم *olalım*, or اولهلم *olahlum*, let us be.
 اولنك *olun*, or اولنكز *olunuz*, be ye.
 اولسونلر *olsunlar*, or اولسونلر *olsunlar*, let them be.

OPTATIVE MOOD.

Present and Imperfect Tenses.

SING. كشكه اولايديم *kiashkeh olaidim*, O that I may be, or was !
 كشكه اولايديك *kiashkeh olaiduni*, O that thou mayst be !
 كشكه اولايدي *kiashkeh olaidi*, O that he may be !

PLUR. كشكه اولايديق *kiashkeh olaiduk*, O that we may be !
 كشكه اولايديكز *kiashkeh olaidunuz*, O that you may be !
 كشكه اولايديلر *kiashkeh olaidiler*, O that they may be !

Preterite.

SING. كشكه اوليش اولام *kiashkeh olmish olam*, O that I may have been !
 كشكه اوليش اولاسن *kiashkeh olmish olasen*, O that thou mayst have been !
 كشكه اوليش اولا *kiashkeh olmish ola*, O that he may have been !

PLUR. كشكه اوليش اولاوز *kiashkeh olmish olauz*, O that we may have been !
 كشكه اوليش اولاسز *kiashkeh olmish olasiz*, O that you may have been !
 كشكه اوليش اولالر *kiashkeh olmish olaler*, O that they may have been !

ايميش اولام *imish olam* is also used.

Preterpluperfect Tense.

- SING. كَشَكْهْ اُولَمِشْ اُولَايْدُمْ *kiaşkeş olmiş olaidum*, O that I should have been !
 كَشَكْهْ اُولَمِشْ اُولَايْدُڭ *kiaşkeş olmiş olaidun*, O that thou shouldst have been !
 كَشَكْهْ اُولَمِشْ اُولَايْدِي *kiaşkeş olmiş olaidi*, O that he should have been !
- PLUR. كَشَكْهْ اُولَمِشْ اُولَايْدُكْ *kiaşkeş olmiş olaiduk*, O that we &c. !
 كَشَكْهْ اُولَمِشْ اُولَايْدُڭُزْ *kiaşkeş olmiş olaidunuz*, O that you &c. !
 كَشَكْهْ اُولَمِشْ اُولَايْرَايْدِي *kiaşkeş olmiş olaleridi*, O that they &c. !

Future and Present Tenses.

- SING. كَشَكْهْ اُولَامْ *kiaşkeş olam*, O that I may be !
 كَشَكْهْ اُولَاښْ *kiaşkeş olaşen*, O that thou mayst be !
 كَشَكْهْ اُولَا *kiaşkeş ola*, O that he may be !
- PLUR. كَشَكْهْ اُولَاوُزْ *kiaşkeş olauz*, O that we may be !
 كَشَكْهْ اُولَاښْ *kiaşkeş olaşiz*, O that you may be !
 كَشَكْهْ اُولَالَرْ *kiaşkeş olaler*, O that they may be !

The Adverbs of Wishing, كَشَكْهْ *kiaşkeş*, بُولَايْكِي *bulaiki*, نُولَايْدِي *nolaidi*, &c., may be either prefixed or omitted in each Tense of this Mood.

SUPPOSITIV MOOD.

Present and Imperfect Tenses.

- | | |
|--|---|
| <p>SING. اُولُورْدُمْ <i>olurdum</i>, I should or would be.
 اُولُورْدُڭ <i>olurdun</i>, thou shouldst be.
 اُولُورْدِي <i>olurdi</i>, he should be.</p> | <p>PLUR. اُولُورْدُكْ <i>olurduk</i>, we should be.
 اُولُورْدُڭُزْ <i>olurdunuz</i>, you should be.
 اُولُورْلَرْدِي <i>olurlerdi</i>, they should be.</p> |
|--|---|

Preterite.

- SING. اُولُورْمِشِيدُمْ *olurmishidum*, I should or would have been.
 اُولُورْمِشِيدُڭ *olurmishidun*, thou shouldst have been.
 اُولُورْمِشِيدِي *olurmishidi*, he should have been.
- PLUR. اُولُورْمِشِيدُكْ *olurmishiduk*, we should have been.
 اُولُورْمِشِيدُڭُزْ *olurmishidunuz*, you should have been.
 اُولُورْمِشِيلَرِيدِي *olurmishleridi*, they should have been.

SUBJUNCTIVE MOOD.

Present Tense.

SING.	PLUR.
اگر اولسم <i>eger ôlşam</i> , or } if I be.	اگر اولساق <i>eger ôlşak</i> , } if we be.
اولورسم <i>ôlurşam</i> ,	اولورساق <i>ôlurşak</i> ,
اگر اولسان <i>eger ôlşan</i> , if thou be.	اگر اولسانیز <i>eger ôlşanıuz</i> , if you be.
اگر اولسا <i>eger ôlşah</i> , if he be.	اگر اولساهر <i>eger ôlşahler</i> , if they be.

Imperfect Tense.

SING.	PLUR.
اگر اولسیدیم <i>eger ôlşidum</i> , if I were.	اگر اولسیدیک <i>eger ôlşiduk</i> , if we were.
اگر اولسیدن <i>eger ôlşidun</i> , if thou wert.	اگر اولسیدنیز <i>eger ôlşidunıuz</i> , if you were.
اگر اولسیدی <i>eger ôlşidi</i> , if he were.	اگر اولسیدیلر <i>eger ôlşidiler</i> , if they were.

Preterite.

SING.	اگر اولمش ایسم <i>eger ôlmish işem</i> , if I have been.
	اگر اولمش ایسن <i>eger ôlmish işen</i> , if thou hast been.
	اگر اولمش ایسه <i>eger ôlmish işeh</i> , if he has been.
PLUR.	اگر اولمش ایسک <i>eger ôlmish işek</i> , if we have been.
	اگر اولمش ایسنیز <i>eger ôlmish işenıuz</i> , if you have been.
	اگر اولمش ایسهلر <i>eger ôlmish işehler</i> , if they have been.

Second Preterite.

SING.	اگر اولدیم ایسه <i>eger öldum işeh</i> , if I have been.
	اگر اولدن ایسه <i>eger öldun işeh</i> , if thou hast been.
	اگر اولدی ایسه <i>eger öldi işeh</i> , if he has been.
PLUR.	اگر اولدیک ایسه <i>eger ölduk işeh</i> , if we have been.
	اگر اولدunuz ایسه <i>eger öldunıuz işeh</i> , if you have been.
	اگر اولدیلر ایسه <i>eger öldiler işeh</i> , if they have been.

Preterpluperfect Tense.

- SING. اگر اولمیش اولایدم *eger ôlmish ôlaidum*, if I had been.
 اگر اولمیش اولایدک *eger ôlmish ôlaidui*, if thou hadst been.
 اگر اولمیش اولاییدی *eger ôlmish ôlaidi*, if he had been.
- PLUR. اگر اولمیش اولایدق *eger ôlmish ôlaiduk*, if we had been.
 اگر اولمیش اولایدکیز *eger ôlmish ôlaiduiuz*, if you had been.
 اگر اولمیش اولاییدی *eger ôlmish ôlaler idi*, if they had been.

Future Tense.

- SING. اگر اولاجق اولورسم *eger ôladgiak ôlurşam*, if I shall be.
 اگر اولاجق اولورسک *eger ôladgiak ôlurşan*, if thou shalt be.
 اگر اولاجق اولورسه *eger ôladgiak ôlurşah*, if he shall be.
- PLUR. اگر اولاجق اولورسق *eger ôladgiak ôlurşak*, if we shall be.
 اگر اولاجق اولورسکیز *eger ôladgiak ôlurşaiuz*, if you shall be.
 اگر اولاجق اولورسه لر *eger ôladgiak olurşah ler*, if they shall be.

Second or Preterital Future.

- SING. اگر اولمیش اولورم *eger ôlmish ôlurum*, if I shall have been.
 اگر اولمیش اولورسن *eger ôlmish ôlurşan*, if thou shalt have been.
 اگر اولمیش اولور *eger ôlmish ôlur*, if he shall have been.
- PLUR. اگر اولمیش اولوروز *eger ôlmish ôluruz*, if we shall have been.
 اگر اولمیش اولورسز *eger ôlmish ôlurşiz*, if you shall have been.
 اگر اولمیش اولورلر *eger ôlmish ôlurler*, if they shall have been.

INFINITIVE MOOD.

اولمق *ôlmak*, To Be.

PARTICIPLES.

Present.

اولور *olur*, being.
 اولان *olan*, being, that which exists.

Past.

اولمیش *olmish*,
 اولدق *olduk*, } having been.

Future.

اولاجق *oladgiak*,
 اولیسر *oliser*, } about to be.
 اولمالو *olmalu*, that which must be (necessarily).

GERUNDS.

اولورکن *olurken*, in being.
 اولوب *olup*,
 اولدیجق *oldigjak*, } when in being.
 اولنججه *olindgeh*, while in being.
 اولمغه *olmagheh*,
 اولماق ایتچون *olmak itchiun*, } through being.

The Negative of the Verb اولماق *olmak* is formed as follows :

INDICATIVE MOOD.

Present Tense.

SING.

اولمزم *olmazem*, I am not.
 اولمزشن *olmazsen*, thou art not.
 اولمز *olmaz*, he is not.

PLUR.

اولمزوز *olmazuz*, we are not.
 اولمزسز *olmazsiz*, you are not.
 اولمزлер *olmazler*, they are not.

Preterite and Imperfect.

اولمز ایدم *olmaz idum*, I was not &c.

Second Preterite and Imperfect.

اولمز اییشم *olmaz imishem*, I was not &c.

Compound Preterite.

اولمز اولدم *olmaz oldum*, اولمادم *olmadum*, and اولمامش *olmanishem*, I have not been.

Preterpluperfect Tense.

اولمامش ایدم *olmamish idum*, and اولمادی ایدم *olmadi idum*, I had not been.

Future Tense.

اولمائم *olmaim*, اولماجغم *olmadgiaghim*, and اولمزم گرك *olmazem gerek*, I shall or will not be.

		IMPERATIVE MOOD.	
SING.			PLUR.
اولمه <i>ôlmah</i> , be thou not.		اولمیهلیم <i>ôlmiahlum</i> , let us not be.	
اولمسون <i>ôlmaşun</i> , let him not be.		اولمیهلک <i>ôlmiahluñ</i> , be you not.	
		اولمسونلر <i>ôlmaşunler</i> , let them not be.	

OPTATIVE MOOD.

Present and Imperfect Tenses.

کاشکه اولمایدیم *kiaşkeş ôlmaidum*, O that I may not be !

Preterite.

کاشکه اولمامیش اولام *kiaşkeş ôlmamish ôlam*, O that I may not have been !

Preterpluperfect Tense.

کاشکه اولمامیش اولایدیم *kiaşkeş ôlmamish ôlaidum*, O that I should not have been !

Future Tense.

کاشکه اولمام *kiaşkeş ôlmam*, O that I may not be !

SUPPOSITIVE MOOD.

Present and Imperfect Tenses.

اولمزدم *ôlmazdum*, I should or would not be.

Preterite.

اولمزمشیدیم *ôlmazmishidum*, I should not have been.

SUBJUNCTIVE MOOD.

Present Tense.

اگر اولمزسم *eger ôlmezşem*, if I be not.

Imperfect Tense.

اگر اولمزسیدیم *eger ôlmezşidum*, if I were not.

Preterite.

اگر اولمامیش ایسم *eger ôlmamish işem*, if I have not been.

Second Preterite.

اگر اولمادم ایسه *eger ôlmadum işeh*, if I have not been.

Preterpluperfect Tense.

اگر اولمادمش اولایدم *eger ôlmamish ôlaidum*, if I had not been.

Future Tense.

اگر اولمیاجق اولورسم *eger ôlmiadgiak ôlurşem*, if I shall not be.

Second Future.

اگر اولمادمش اولورم *eger ôlmamish ôlurum*, if I shall not have been.

INFINITIVE MOOD.

اولمماق *ôlmamak*, Not to Be.

PARTICIPLES.

Present.

اولمز *ôlmaş*,
اولمیان *ôlmian*, } not being.

Past.

اولمادمش *ôlmamish*, or اولمادمش *ôlmamish*, } not having been.
اولمدوق *ôlmaduk*,

Future.

اولمیاجق *ôlmiadgiak*, } not about to be.
اولمیسر *ôlmişer*,
اولمملو *ôlmamlu*, that which must not (necessarily) be.

GERUNDS.

اولمز ایکن *ôlmaş iken*, not in being.

اولمیوب *ôlmiup*,
اولمیجیق *ôlmidgiak*, } when not in being.

اولمنجه *ôlmindgeh*, while not in being.

اولمیغه *ôlmamagheh*,
اولمماق ایچون *ôlmamak itchiun*, } through not being.

In the Tatar Dialects, the Verb Substantive is expressed by بولماق *Bolmak*, answering to the اولماق *Ólmak* of the Osmanli. It is conjugated in the following manner :

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
بولامىن <i>bolamen</i> , I am.	بولامىز <i>bolamez</i> , we are.
بولاسىن <i>bolashen</i> , thou art.	بولاسىز <i>bolasez</i> , you are.
بولادى <i>boladi</i> , he is.	بولادىلار <i>boladilar</i> , they are.

Imperfect Tense.

SING.	PLUR.
بولدىم <i>boldim</i> , I was.	بولدۇق <i>bolduk</i> , we were.
بولدۇنگىز <i>boldungiz</i> , thou wast.	بولدۇنگىز <i>boldungiz</i> , you were.
بولدى <i>boldi</i> , he was.	بولدىلار <i>boldilar</i> , they were.

Second Imperfect Tense.

SING.	PLUR.
بولغانىمىن <i>bolghanmen</i> , I was.	بولغانىمىز <i>bolghanmez</i> , we were.
بولغانىسىن <i>bolghanşen</i> , thou wast.	بولغانىسىز <i>bolghanşez</i> , you were.
بولغاندى <i>bolghandi</i> , he was.	بولغاندىلار <i>bolghandurlar</i> , they were.

Preterite.

SING.	PLUR.
بولمىشىمىن <i>bolmishmen</i> , I have been.	بولمىشىمىز <i>bolmishmez</i> , we have been.
بولمىشىسىن <i>bolmishşen</i> , thou hast been.	بولمىشىسىز <i>bolmishşez</i> , you have been.
بولمىشىدۇر <i>bolmishdur</i> , he has been.	بولمىشىدۇرلار <i>bolmishdurlar</i> , they have been.

Second Preterite.

SING.	PLUR.
بولۇبىمىن <i>bolubmen</i> , I have been.	بولۇبىمىز <i>bolubmez</i> , we have been.
بولۇبىسىن <i>bolubşen</i> , thou hast been.	بولۇبىسىز <i>bolubşez</i> , you have been.
بولۇبدى <i>bolubdi</i> , he has been.	بولۇبدىلار <i>bolubdilar</i> , they have been.

Preterpluperfect Tense.

SING.	PLUR.	} had been.
بولادۇرغانىمىن <i>boladurghanmen</i> , I had been.	بولادۇرغانىمىز <i>boladurghanmez</i> , we	
بولادۇرغانىسىن <i>boladurghanşen</i> , thou hadst been.	بولادۇرغانىسىز <i>boladurghanşez</i> , you	
بولادۇرغاندى <i>boladurghandi</i> , he had been.	بولادۇرغاندىلار <i>boladurghandurlar</i> , they	

Second Preterpluperfect Tense.

SING.	بولان ورغان ایدیم <i>boladurghan idim</i> , I had been.
	بولان ورغان ایدینگ <i>boladurghan iding</i> , thou hadst been.
	بولان ورغان ایدی <i>boladurghan idi</i> , he had been.
PLUR.	بولان ورغان ایدیك <i>boladurghan idik</i> , we had been.
	بولان ورغان ایدینگیز <i>boladurghan idingiz</i> , you had been.
	بولان ورغان ایدیلار <i>boladurghan idilar</i> , they had been.

Future Tense.

SING.	بولورمن <i>bolurmen</i> , I shall or will be.	PLUR.	بولورمز <i>bolurmez</i> , we shall or will be.
	بولورسن <i>bolurzen</i> , thou shalt or wilt be.		بولورسز <i>bolursez</i> , you shall or will be.
	بولوراول <i>boluröl</i> , he shall or will be.		بولورلار <i>bolurlar</i> , they shall or will be.

Second Future Tense.

SING.	بولغایمن <i>bolghaimen</i> , I shall be.	PLUR.	بولغایمز <i>bolghaimez</i> , we shall be.
	بولغایسن <i>bolghaisen</i> , thou shalt be.		بولغایسز <i>bolghaisez</i> , you shall be.
	بولغایاول <i>bolghaiöl</i> , he shall be.		بولغایلار <i>bolghailar</i> , they shall be.

Necessary Future.

SING.	بولماق من <i>bolmak men</i> , I must be.	PLUR.	بولماق مز <i>bolmak mez</i> , we must be.
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Necessary Preterite.

SING.	بولماق ایدیم <i>bolmak idim</i> , I must have been.	PLUR.	بولماق ایدیك <i>bolmak idik</i> , we must have been.
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IMPERATIVE MOOD.

SING.	بول <i>bol</i> ,	PLUR.	بولونگیز <i>bolungiz</i> ,
	بولغیل <i>bolghil</i> ,		بولونگ <i>bolung</i> ,
	بولغایسن <i>bolghaisen</i> ,		بولغایسز <i>bolghaisez</i> ,
	بولادور <i>boladur</i> ,		بولادورینگیز <i>boladuringiz</i> ,
	بولسون <i>bolşun</i> ,		بولسونلار <i>bolşunlar</i> ,
	بولغون <i>bolghun</i> ,		بولغونلار <i>bolghunlar</i> ,
	بولغای <i>bolghai</i> ,		بولغایلار <i>bolghailar</i> ,
	بولادورسن <i>boladursen</i> ,		بولادورسونلار <i>boladursunlar</i> ,
	} be thou.		} be you.
	} let him be.		} let them be.

OPTATIVE MOOD.

Present Tense.

SING.	PLUR.
bolghulekmen, O that I may be !	bolghulekmez, O that we
bolghuleksen, O that thou mayst be !	bolghuleksež, O that you
bolghulekdur, O that he may be !	bolghulekdurlar, O that they

} may be !

Second Present Tense.

SING.	PLUR.
bolghudaimen, O that I may be !	bolghudaimež, O that we may be !

Imperfect Tense.

SING.	PLUR.
bolghulek idem, O that I might be !	bolghulek idik, O that we might be !

Preterite.

SING.	PLUR.
bolghudai idem, O that I might have been !	bolghudai idik, O that we might have been !

SUBJUNCTIVE MOOD.

Present Tense.

SING.	PLUR.
bolşam, if I be.	bolşak, if we be.
bolşang, if thou be.	bolşangiž, if you be.
bolşah, if he be.	bolşalar, if they be.

Imperfect Tense.

SING.	PLUR.
bolşam idim, if I were.	bolşak idik, if we were.

INFINITIVE MOOD.

bolmak, to be.	bolghali, to be (of necessity).
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PARTICIPLES.

boladurghan, being.	bolur, being to be.
bolghan, been.	bolghulek, that which should be.
bolnish, having been.	

GERUNDS.

bola, } in being.	bolguntchek, { until being, or
bolub, }	whilst being.
bolghatch, while in being.	bolghudai, what may be.
bolghu, capable of being.	

THE IRREGULAR VERB وار *War*, *Var*, or وارد *Wardur*, There is, To have.

The Verb وار *War* or *Var* answers to the Latin *Est pro habeo*, and to the French Impersonal Verb *Il-y-a* : it has but one word in each Tense, the Persons and Numbers being formed by prefixing the Possessive Pronouns.

INDICATIVE MOOD.

Present Tense.

وار *War*, وارد *Wardur*, or د *Dur*, There is.

SING.	PLUR.
بنم وار <i>benum war</i> , I have (there is to me).	بزم وار <i>bižum war</i> , we have.
سنک وار <i>şenuñ war</i> , thou hast.	سزک وار <i>şizun war</i> , you have.
انک وار <i>anun war</i> , or } he has.	انلرک وار <i>anlarun war</i> , or } they have.
وارد <i>wardur</i> ,	وارد <i>wardur</i> ,

Preterite and Imperfect Tense.

وارايدى *Waridi*, or وارايش *Warimish*, There was.

SING.	PLUR.
بنم وارايدى <i>benum waridi</i> , I had.	بزم وارايدى <i>bižum waridi</i> , we had.
سنک وارايدى <i>şenuñ waridi</i> , thou hadst.	سزک وارايدى <i>şizun waridi</i> , you had.
انک وارايدى <i>anun waridi</i> , he had.	انلرک وارايدى <i>anlarun waridi</i> , they had.

IMPERATIVE MOOD.

وار اول *war ôla*, or سنک وار اولسون *şenuñ war ôlsun*, have thou.

SUBJUNCTIVE MOOD.

Present Tense.

وارايسه *warışeh*, if there be.

Preterite and Imperfect Tense.

وارسيدى *warşidi*, if there was.

PARTICIPLE PRESENT.

وارايكى *wariken*, there being, having.

عیش و عشرت موسی در گلّدی ایام بهار
زاهدا بگذا نماز اکسبه انک وقتتی وار

"It is the season of Mirth and Pleasure: the Vernal season has arrived.

"Make no prayer with me now, O Priest! That *has* its own time."

شهنک مالینه یوقدر نهایت
اجازت و رحمان واردر کفایت

"There are no bounds to the wealth of the King:

"His munificence and clemency are great."

The Verb وار *War* frequently has the Possessive Cases attached to the Noun; as, واردر *wardur*, *benum aktcheham wardur*, "I have money;" سنک *senun aktchehan wardur*, "thou hast money."

Sometimes the Possessive Cases are omitted, and the characteristic letters alone used; as, وار *aktcheham war*, "I have money."

The Verb وار *War* is also used with the Personal Pronouns, and the Preposition ده *deh* prefixed; as, بنده وار *bendehwar*, بنده واردر *bendehwardur*, or بنده وار *bendehdur*, "there is in me," i.e. "I have;" سنده وار *sendehwar*, "thou hast."

In Ouigour, بار *Bar* is used instead of وار *War*; as, ماننگ بیلا محمد رسول الله بار *Maning bila Mohammed rasul Allah bar*, "I have Mohammed the Prophet of God with me." بار دورور *bar durur* answers to the Turkish واردر *wardur*, and واریدی *waridi*; as, جبرائیل بار دورور *Dgebraül bar durur*, "It is Gabriel."

The Negative to this Verb is یوق *yok*, or یوقدر *yokdur*, "there is not;" which forms its Tenses in the same manner as وار *war*; thus, یوغیدی *yoghidi*, or یوق ایدی *yok idi*, "there was not;" یوغیسه *yoghiseh*, "if there be not;" as, واردر *wardur*, "I have no money."

یوق زماننده یتیم انک مگر در عدن
یوقدر ایامنده خونین دل مگر مشک ختن

"In his time, *there was no* other orphan than the pearl of Aden.

"In his reign, *there was no* other bleeding heart than the Musk of Khoten."

ANALYSIS OF THE TENSES.

Before proceeding to the Conjugation of the Regular Verbs, it may not be amiss to exhibit the modes in which the various Tenses are formed; a little attention to which will save the Student the trouble of committing to memory the whole of the Inflections of the Regular Verbs. The Turks frequently use one Tense for another, particularly the Present for the Future, and the Preterite for the Present; but this will be rendered familiar by a short course of reading.

INDICATIVE MOOD.

The Present Tense of this Mood is formed by rejecting the Infinitive Termination مک *mek*, or مق *mak*; and adding to the body of the Verb the syllables رم *erum*, روم *rum*, or ورم *urum*; as, سويلرم *soilerum*, "I speak," from سويلمک *soilemek*; دؤگرم *dogurum*, "I strike," from دؤگمک *dogmek*; بلورم *bilurum*, "I know," from بلیمک *bilmek*; گلورم *gelurum*, "I come," from گلمک *gelmek*.

طوشان بر کره بر ديشي آرسلانه ديددي که بن هر ييل نيچه اولاد طوغورم و سن مدت عمرگده
يا بر باخود ايکي اولاد آنجق طوغورورسن ديشي آرسلان آگا ديددي گرچک سن لکن بن بر طوغورورم
اما آرسلان طوغورورم

"A Hare once said to a Lioness, '*I bring forth every year many young ones; and you in the whole course of your life only bring forth one or two.*' 'True,' answered the Lioness, '*I bring forth but one; but that which I bring forth is a Lion.*' "

In order to prevent this Tense being understood in a Future sense, which it frequently is, يورم *iurum* is used instead of رم *erum*, or ورم *urum*; as, دؤگيورم *dogiurum*, "I am (now) striking, I strike;" گليورم *geliurum*, "I come."

By rejecting the final م from the Present Tense, you have the Participle Active in ر, as, دؤگور *dogur*, "striking;" گلور *gelur*, "coming." This Participle is much used in forming the Tenses of the Regular Verbs.

The Negative of this Tense is formed by changing the final syllable رم *rum*, or ورم *urum*, into مزم *mezem*, or مم *mem*; as, دؤگمزم *dogmezem*, or دؤگمم *dogmem*, "I do not strike;" کورقمزم *korkmazem*, "I fear not."

Those Verbs in which the action is confined to the Present by the termination يورم *iurum* form their Negatives by prefixing the letter م to the termination; as, گلييورم *gelmiurum*, "I do not come."

The Imperfect Tense is formed by adding to the Participle Active in ر, the Imperfect Tense of the Defective Verb ایدم ; as, *doguridum* or *dogur'imishem*, "I struck;" *korkardum* or *korkarmishem*, "I feared."

قلچ داس ایدی تیغ زن داسدار
قلورلردی مزرعلری تار و مار

"The sword was the sickle, and the warrior the gleaner ;

"They plundered, and laid waste the fields."

When this Tense is formed by *imishem*, or *mishem*, the syllable در *dur* is frequently attached to each person ; as, *dogur'imishem dur*, "I struck;" *dogur'imishsen dur*, "thou didst strike."

The Negative to this Tense is formed by rejecting the letter ر from the Participle Active, and substituting مز *mez* in its stead ; as, *dogmez'idum*, "I did not strike;" *korkmaz'imishem*, "I did not fear."

The Imperfect in *imishem*, or *mishem*, indicates a more distant period than that formed by *idum*, or *dum* ; thus,

کچن سنه بغدادده اوتوررایشیم
"Last year I lived in Baghdad."

When the Imperfect Tense is applied to a particular time past, the syllable یور *iur* is prefixed to *dum*, in the same manner as in the Present ; as, *geliurdum*, "I was then in the act of coming."

The Preterite is formed by changing the Infinitive Termination of the Verb into *dum*, or *mishem* ; as, *dogdum*, "I have struck;" *korkmishem*, "I have feared."

چون سکندر اولدی رومه پادشاه
درلو گوهردن دوزندی تاجگاه

"Since Alexander has become Emperor of Rûm,

"He has decked his throne with various jewels."

شاه ذوالقرنین کیم دیرلر بنم
یدی اقلیمی دوتن سرور بنم
قیلجله شرق وغربی السشم
عاقبت ایروغه قویوب گتشم

"I am He whom they call King Dh'oukarnein : I am the Prince who governs the Seven Climates.

"The East and the West I have conquered by my sword : And now, in departing, I have
"left them to another."

The Preterite is also formed by changing the Infinitive Termination into *مش mish*, and adding *اولدم öldum*; as, *دوگمش اولدم dogmish öldum*, "I have struck;" and also by adding *اولدم öldum* to the Participle Active; as, *دوگرا اولدم dogur öldum*.

The Negative of the Preterperfect in *د dum*, and *مشم mishem*, is formed by inserting *م* between the body of the Verb and these Terminations; as, *دوگمدوم dogmedum*, "I have not struck;" *کورقمیشم korkmamishem*, "I have not feared."

The Preterperfect in *اولدم öldum*, formed by the Participle in *مش mish*, prefixes the letter *م* to the Participle; as, *دوگمیش اولدم dogmemish öldum*.

The Preterite formed by *اولدم öldum*, and the Participle Active in *ر r*, is made Negative by changing *ر* into *مز mez*; as, *دوگمز اولدم dogmez öldum*.

اڭا بحت ايتيگه قابل کيسنه بولنيز اولدي

"No one was found able to dispute with him."

The Preterpluperfect Tense is formed by changing the Infinitive Termination into *مش mish*, and adding *ايشم imishem* or *ايدم idum*; as, *دوگمش ايشم dogmish imishem*, "I had struck," *کورقمیش ايدم korkmish idum*, "I had feared."

کورقمیش ایدی بواصلوب ایله دایم اولدورسه ده کیسه دیه مزدي اڭه ظالم
حق ایستیه گمش ایدی بر ایکی آدم ناحق یره صلب ایتدی انلری اول دم

"He had excited so much terror in the people, that, if he committed murder, no one dared even to call him Tyrant."

"Some men, who had come to him to claim their rights, he cruelly ordered to be hanged."

This Tense is also formed by changing the Infinitive Termination into *د دم* or *دی دی*, and adding *ايدم idum*; as, *دوگدی ايدم dogdi idum*; *دوگدم ايدم dogdum idum*, "I had struck."

The Negative of this Tense, in *ايشم imishem*, or *ايدم idum*, is formed either by inserting *م* in the regular manner; as, *دوگمیش ايشم dogmemish imishem*, "I had not struck," *کورقمیش ايدم korkmamish idum*, "I had not feared;" or by using the Negative *دگل degul*; as, *دوگمش دگل dogmish degul imishem*, *دوگمش دگل ايدم dogmish degul idum*.

The Future Tense is formed by changing the Infinitive Termination into *جک dgik* or *جق dgak*, and adding the Present Tense of the Verb *ایم im*; as, *دوگجک ایم dogdgik im*, or *دوگجک ایم dogdgik im*, "I shall strike," *کورقجگم korkdgaghim*, "I shall fear."

This Tense is also formed by changing the Infinitive Termination into *melu* or *مەلو* *mehlu*, and adding the Present Tense of the Verb *ایم* *im*, which implies a necessity of action; as, *دوگملوایم* *dogmeluim*, "I shall (necessarily, I must) strike;" *دوگمه‌لوایم* *korkmahluim*, "I shall fear."

دوستیز التماس ایدە جگ اولورلرایسه شو وجهله طرف دوستانه لردن باب عالیه یازملو
 "If you, my friend, propose to apply to the Sublime Port, *you must write* in this manner."

بنکه سنک اغاک ام بندن قورمه‌لوسن
 "You must fear me, who am thy master."

This Tense is also formed by changing the Infinitive Termination into *serim*, or *یسرم* *iserem*, or into *sem*, and adding *گرت* *gerek*; as, *دوگمیسرم* *dogiserim*, *دوگسم گرت* *dogsem, gerek*, "I shall or will strike."

ناگهان صور چون اورلسه گرت
 فلکنک دفتری درلسه گرت
 "When suddenly the trumpet shall be sounded,
 "The scroll of the heavens will be rolled up."

The Second Future is formed by changing the Infinitive Termination into *miş*, and adding the Present Tense of the Verb *اولیق* *olmak*, "to be;" as, *دوگمیش اولورم* *dogmish olurum*, "I shall have struck;" *دوگمیش اولورم* *korkmish olurum*, "I shall have feared."

The Negative of the Future in *جگم* or *جغم* is formed by inserting *می* *mi*; as, *دوگمیدجگم* *dogmidgigim*, "I shall not strike;" *دوگمیدجغم* *korkmidgaghim*, "I shall not fear."

The other Futures form their Negatives, regularly, by the insertion of *م* *m*; as, *دوگمیسرم* *dogmiserim*, *دوگمیسرم گرت* *dogmesem gerek*, *دوگمیش اولورم* *dogmemish olurum*.

IMPERATIVE MOOD.

The Imperative is formed by rejecting the Infinitive Termination; as, *دوگ* *dog*, "strike thou;" *دوگ قورق* *kork*, "fear thou."

سوزله دوزت مغنی سازگی
 نغمه ساز اولوب نواده سوبلگل
 راست ایت هر یرده اوازگی
 جمله عشاقی محیر ایلگل

"Songster, tune thy lute; Raise thy voice in every place.

"Melodiously chant a'lay; And let all thy lovers be charmed."

In common discourse, the sound of the letters *l* or *s* is frequently added to the Imperative; and sometimes it is written so; as, *دوگا dogā*, "strike thou;" *قورقه korkah*, "fear thou."

The syllables *گیل gil*, *غیل ghil*, and *ایمدي imdi*, are sometimes added to the First Person of this Mood; as, *دوگیل doggil*, "strike thou;" *قورقغیل korkghil*, "fear thou;" *گل ایمدي gel imdi*, "come thou."

The Negative is formed by adding *مه meh*; as, *دوگمه dogmeh*, "strike not;" *قورقمه korkmah*, "fear not."

الهي سن بني سينه ايلته
صرلاینجه یارک سينه سينه

"O Heavens! bring me not to the tomb,

"Until I have embraced the breast of my Mistress."

OPTATIVE MOOD.

The Present Tense of this Mood is formed by dropping the final letter of the Infinitive Termination; as, *دوگم dogem*, "that I may strike;" *قورقم korkam*, "that I may fear."

دوردگز دورت نامه یارک سودمند کم اولاهر نامه ده چوق درلو پند
تاکه اول سوزلاري سزدن ایشدم دولتز ارته چون اني ایش ایدم

"You four must each write an admonitory epistle, Each of which shall contain many
"different counsels:

"So that I may hear the advice of each; And that, by conforming to it, I may increase
"my power."

There are certain words usually prefixed to the Tenses of this Mood; such as, *کشکه kīashkeh*, *بولایکی bulai ki*, *اولایدي neh olāidi*, *الله ویرسن allah wirsen*, *الله ویریدی allah wiridi*; signifying "O that!" "Would to God that!"

The Negation is formed by inserting *می mi*; as, *دوگم می dogmiem*, "that I may not strike."

The Imperfect Tense is formed by changing the Infinitive Termination into *ایدم idum*, or *ایدم eh idum*; as, *دوگ ایدم dog'idum*, *دوگه ایدم dogeh idum*, "that I might strike;" *قورقیدم korkidum*, "that I might fear."

بر دزد طزار و عیار که قادر ایدیکه حصار کیوانه نقب اوریدی
و دیدۀ زهردن سرمه قاپیدی

"A certain thieving Cutpurse and Impostor, who was possessed of such power, that he
"could penetrate the walls of the Castle of Keiwan, and snatch the collyrium from
"the eye of Venus."

The Negative is formed by inserting می *mi*; as, *dogmieh idum*.

The Preterite is formed by changing the Infinitive Termination into مش *mish*, and adding اولام *ôlam*, or اولم *ôlem*; as, *dogmish ôlam*, or *dogmish ôlem*, "that I might have struck."

The Negative is regularly formed by the insertion of م *m*; as, *dogmemish ôlam*.

The Preterpluperfect is formed by changing the Infinitive Termination into مش *mish*, and adding the Optative Preterpluperfect of the Verb اولیق *ôlmak*; as, *dogmish ôlaidum*, "that I might have struck."

The Negative is formed by the insertion of the letter م *m*; as, *dogmemish ôlaidum*.

SUPPOSITIVE MOOD.*

The Present Tense of this Mood is formed by adding دم *dum* to the Participle Active in ر *r*; as, *dogurdum*, "I would strike."

حجاب اولیاسه زلفینک سکایی یاقردی افتابی حسن تابیی

"If the cloud of her ringlets had not been veiled, the flames of its beauty would have added fire to the sun."

The Negative is formed by changing ر *r* into مز *mez*; as, *dogmez dum*.

The Preterite is formed by adding to the Participle Active in ر *r*, the contracted form of the Compound Preterite of the Verb ایم *im*; as, *dogur mishidum*, "I would have struck."

There is also a Second Preterite or Imperfect, which however is very little used, formed by changing the Infinitive Termination into مش *mish*, and adding the Suppositive Present of the Verb اولیق *ôlmak*; as, *dogmish ôlurdum*, "I would have struck;" *korkmish ôlurdum*, "I would have feared."

SUBJUNCTIVE MOOD.

The Present Tense of this Mood is formed by adding to the Participle Active the Subjunctive Present of the Verbs ایم *im* or اولیق *ôlmak*; as, *dogur işem*, or *dogurşem*, "if I strike;" *korkar ôlşem*, "if I fear;"

اگر اشغی تکیه ده بولورسک

"If you find a wandering Monk in a Monastery."

* In detaching the Tenses of this Mood from the Optative, to which they are assigned by Meninski, I have followed M. Jaubert; whose opinion is supported by the dissimilarity of these Tenses to the rest of the Optative Mood, in respect of the distinguishing Particles; which may be prefixed to the Persons of each Tense in the Optative Mood, but which the Tenses included in this Mood never take.

To each Tense of this Mood the Conditional Particle اگر *eger* may be prefixed; though it is frequently omitted, the Verb retaining the same sense as if it were expressed.

The Imperfect Tense is formed by changing the Infinitive Termination into سم *sem*; as, *dogsem*, "if I struck;" *korksam*, "if I feared;"

گورسم بدم سني غم در دنالك ايلر بني
غيرله گورسم سني غيرت هلاك ايلر بني

"If I lost sight of thee but for a moment, grief would torment me.

"If I saw thee with another, jealousy would consume me."

The Preterite is formed by changing the Infinitive Termination into مش *miş*, and adding the Subjunctive Present of the Verb ایم *im*, or اولمق *olmak*; as, *dogmiş işem*, "if I have struck;" *korkmiş olsem*, "if I have feared."

امام اوينده با قلاوا گتميش ايسه سگانه

"If the table of the Imam have been spread with delicacies, what is it to thee?"

This Tense is also formed by changing the Infinitive Termination into دي *di*, or دم *dum*, and adding ایسم *işem*, if changed into دي *di*, or ایسه *işeh*, if into دم *dum*; as, *dogdi işem*; *dogdum işeh*.

The Preterpluperfect Tense is formed by changing the Infinitive Termination into سه *seh*, or سی *si*, and adding ایدم *idum* or دم *dum*; as, *dogseh idum*, "if I had struck;" *korksidum*, "if I had feared."

There is also a Preterpluperfect formed by changing the Infinitive into مش *miş*, and adding the Subjunctive Imperfect of the Verb اولمق *olmak*; as, *dogmiş olısidum*, "if I had struck."

The Future Tense is formed by changing the Infinitive Termination into جک *dgik*, or جق *dgak*, and adding the Subjunctive Present of the Verb ایم *im*; as, *dogdgik işem*, "if I shall strike;" *korkdgak işem*, "if I shall fear."

The Second Future is formed by changing the Infinitive Termination into مش *miş*, and adding the Subjunctive Present or Future of the Verb اولمق *olmak*; as, *dogmiş olursem*, "if I shall have struck."

The Infinitive Present is the Verb in its primitive form, without any variation whatever; and

always ends either in **مک** *mek*, or **مق** *mak*; as, **دوگمک** *dogmek*, “to strike;” **قورقماق** *korkmak*, “to fear.”

ای دلبر شیرین دهن
گوگلم سنی سومک دیلر
ای رخساری برک سین
گوگلم سنی سومک دیلر

“O ravisher of hearts! O sweet-lipped Damsel!

“My heart aspires to love thee.

“O thou, whose countenance is fair and fragrant as a jessamine leaf!

“My heart aspires to love thee.”

The Infinitive Present admits of Declension, like a Noun. The Nominative Case is usually formed by changing **ک** or **ق** into **ه**; as, *Nom.* **دوگمه** *dogmeh*, “to strike;” **قورقمه** *korkmah*, “to fear,” from **دوگمک** *dogmek*, **قورقماق** *korkmak*. These Infinitives are declined like Nouns of the Second Declension.

Sometimes the Infinitive in its primitive form is used for the Nominative, and the Cases are formed like those of a Noun of the First Declension; as, *Nom.* **دوگمک** *dogmek*; *Gen.* **دوگمگ** *dogmegi*; *Dat.* **دوگمهگ** *dogmegih*, *Nom.* **قورقماق** *korkmak*, *Gen.* **قورقمهگ** *korkmaghi*; *Dat.* **قورقمهگ** *korkmagheh*.

ابو علي بوني گوردکدن صکره اول یردن قچمه یوز طوتدي

“After Abu Ali had seen this, he turned himself to fly from the place.”

The Infinitive Preterite is formed by changing the Termination **مک** *mek*, or **مق** *mak*, into **مش** *mish*, and adding the Infinitive of the Auxiliary Verb **اولماق** *olmak*; as, **دوگمیش اولماق** *dogmish olmak*, “to have struck;” **قورقمیش اولماق** *korkmish olmak*, “to have feared.”

The Infinitive Preterpluperfect is formed by changing the Terminational **مک** *mek*, or **مق** *mak*, into **دکدن** *dukten*, **دقدن** *dukten*, or **مزدن** *mezden*; and adding the Adverb **اول** *ewvel*; as, **اول دوگمدکدن** *dogdukten ewvel*, “to have struck;” **اول قورقمکدن** *korkdukten ewvel*, “to have feared.”

گونش قالمیقندن اول سوزویردگم یرده بولنسم گرك ایدي

“Before the rising of the sun, I ought to have been in the appointed place.”

The Second Preterpluperfect is formed in the same manner as the Preterpluperfect, substituting *soñrah* for *emvel*; as, *dogduktēn soñrah*, "to have struck," "after having struck;" *korkduktēn soñrah*, "to have feared."

قاعدةٔ میزبانی هر نه ایسه تمام یرین بولدقدن صکره

"After having done all the duties of hospitality in receiving his guest."

انلری بری برندن آیردی و آیرقدن صکره برر برر ایکیسینی دخی یرتدی ویدی

"He separated one from the other; and after having done so, he tore and devoured each of them."

The Future is formed by changing *mek*, or *mak*, into *dgik*, or *dgak*, and adding the Infinitive of the Verb *olmak*; as, *dogdgik olmak*, "to be about to strike;" *korkdgak olmak*, "to be about to fear."

CONJUGATION OF REGULAR VERBS.

dogmek, To Strike.

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
<i>dogurum</i> , I strike.	<i>doguruz</i> , we strike.
<i>dogurşen</i> , thou striketh.	<i>dogurşiz</i> , you strike.
<i>dogur</i> , he strikes.	<i>dogurler</i> , they strike.

Imperfect Tense.

SING.	PLUR.
<i>dogur idum</i> , or } I struck.	<i>dogur iduk</i> , we struck.
<i>dogurdum</i> , } I struck.	<i>dogur idunuz</i> , you struck.
<i>dogur idun</i> , thou struck'st.	<i>dogur idiler</i> , or } they struck.
<i>dogur idi</i> , he struck.	<i>dogurler idi</i> .

Second Imperfect Tense.

SING.	PLUR.
دوگر ایبشم <i>dogur imishem</i> , or } I struck.	دوگر ایبشنز <i>dogur imishiş</i> , we struck.
دوگر میبشم <i>dogur mishem</i> , }	دوگر ایبشنز <i>dogur imishişiz</i> , you struck.
دوگر ایبشنس <i>dogur imishşen</i> , thou struck'st.	دوگر ایبشله <i>dogur imishler</i> , or } they struck.
دوگر ایبشد <i>dogur imishdur</i> , he struck.	دوگرلر ایبش <i>dogurler imish</i> , }

Each Person of this Tense may have the syllable *د* *dur* subjoined; as, دوگر ایبشبد *dogur imishemdur*.

Preterite.

SING.	PLUR.
دوگدم <i>dogdum</i> , I have struck.	دوگدک <i>dogduk</i> , we have struck.
دوگدئ <i>dogduñ</i> , thou hast struck.	دوگدنز <i>dogduñuz</i> , you have struck.
دوگدی <i>dogdi</i> , he has struck.	دوگدیلر <i>dogdiler</i> , they have struck.

Second Preterite.

SING.	PLUR.
دوگمیشم <i>dogmishem</i> , I have struck.	دوگمیشنز <i>dogmishiş</i> , we have struck.
دوگمیشنس <i>dogmishşen</i> , thou hast struck.	دوگمیشنز <i>dogmishişiz</i> , you have struck.
دوگمیشد <i>dogmishdur</i> , he has struck.	دوگمیشله <i>dogmishler</i> , they have struck.

Third Preterite.

SING.	دوگمیش اولدم <i>dogmish öldum</i> , I have struck.
	دوگمیش اولدئ <i>dogmish ölduñ</i> , thou hast struck.
	دوگمیش اولدی <i>dogmish öldi</i> , he has struck.
PLUR.	دوگمیش اولدق <i>dogmish öldük</i> , we have struck.
	دوگمیش اولدنز <i>dogmish ölduñuz</i> , you have struck.
	دوگمیش اولدیلر <i>dogmish öldiler</i> , they have struck.

Preterpluperfect Tense.

SING.	دوگمیش ایدم <i>dogmish idum</i> , or } I had struck.
	دوگمیشدم <i>dogmishdum</i> , }
	دوگمیش ایدئ <i>dogmish iduñ</i> , thou hadst struck.
	دوگمیش ایدی <i>dogmish idi</i> , he had struck.
PLUR.	دوگمیش ایدک <i>dogmish idük</i> , we had struck.
	دوگمیش ایدنز <i>dogmish iduñuz</i> , you had struck.
	دوگمیش ایدیلر <i>dogmish idiler</i> , they had struck.

Future Tense.

دوگرم *dogurum*, I shall or will strike, the same as the Present; also,

SING.
 دوگجک ایم *dogdgek im*, or } I shall strike.
 دوگجگم *dogdgegim*, }
 دوگجکسن *dogdgekşen*, thou shalt strike.
 دوگجکدر *dogdgektdur*, he shall strike.

PLUR.
 دوگجگیز *dogdgegiş*, we shall strike.
 دوگجکسز *dogdgekşiz*, you shall strike.
 دوگجکلردر *dogdgeklerdur*, they shall strike.

Second or Necessary Future.

SING. دوگملو ایم *dogmelu im*, I shall be obliged to strike, or shall necessarily strike.
 دوگملوسن *dogmelu şen*, thou shalt strike.
 دوگملودر *dogmelu dur*, he shall strike.

PLUR. دوگملو ایز *dogmelu iz*, we shall strike.
 دوگملوسز *dogmelu şiz*, you shall strike.
 دوگملودرلر *dogmelu durler*, they shall strike.

Preterite or Third Future.

SING. دوگمیش اولورم *dogmish olurum*, I shall have struck.
 دوگمیش اولورسن *dogmish olurşen*, thou shalt have struck.
 دوگمیش اولور *dogmish olur*, he shall have struck.

PLUR. دوگمیش اولورز *dogmish oluruz*, we shall have struck.
 دوگمیش اولورسز *dogmish olurşiz*, you shall have struck.
 دوگمیش اولورلر *dogmish olurler*, they shall have struck.

IMPERATIVE MOOD.

SING.
 دوگ *dog*, strike thou.
 دوگسون *dogşun*, let him strike.

PLUR.
 دوگهللم *dogehlum*, let us strike.
 دوگت *dogun*, or } strike you.
 دوگتوز *dogunuz*, }
 دوگسونلر *dogşunler*, let them strike.

OPTATIVE MOOD.

Present and Future Tenses.

- SING. $\left. \begin{array}{l} \text{کَشْکَه دَوگَم} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogem, \text{ or } \\ \text{دَوگَه اِیم} \text{ } dogeh \text{ } \bar{i}m, \end{array} \right\} \text{O that I may strike !}$
 $\text{کَشْکَه دَوگَه سَن} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogehsen, \text{ O that thou mayst strike !}$
 $\text{کَشْکَه دَوگَه} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogeh, \text{ O that he may strike !}$
- PLUR. $\left. \begin{array}{l} \text{کَشْکَه دَوگَه ز} \text{ } k\bar{i}ashk\bar{e}h, \text{ } dogehu\bar{z}, \text{ or } \\ \text{دَوگَه یَز} \text{ } dogehi\bar{z}, \end{array} \right\} \text{O that we may strike !}$
 $\text{کَشْکَه دَوگَه سَز} \text{ } k\bar{i}ashk\bar{e}h, \text{ } dogehs\bar{i}z, \text{ O that you may strike !}$
 $\text{کَشْکَه دَوگَه لَر} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogehler, \text{ O that they may strike !}$

Imperfect Tense.

- SING. $\left. \begin{array}{l} \text{کَشْکَه دَوگِیدَم} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogidum, \text{ or } \\ \text{دَوگَه اِیدَم} \text{ } dogeh \text{ } \bar{i}dum, \end{array} \right\} \text{O that I might strike !}$
 $\text{کَشْکَه دَوگِیدَت} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogidun, \text{ O that thou mightst strike !}$
 $\text{کَشْکَه دَوگِیدِی} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogidi, \text{ O that he might strike !}$
- PLUR. $\text{کَشْکَه دَوگِیدُک} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogiduk, \text{ O that we might strike !}$
 $\text{کَشْکَه دَوگِیدُئِز} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogidun\bar{u}z, \text{ O that you might strike !}$
 $\left. \begin{array}{l} \text{کَشْکَه دَوگِیدِیلَر} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogid\bar{i}ler, \text{ or } \\ \text{دَوگَه لَر اِیدِی} \text{ } dogehler\bar{i}di, \end{array} \right\} \text{O that they might strike !}$

Preterite.

- SING. $\text{کَشْکَه دَوگِیش اَوَلَم} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}lam, \text{ O that I may have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَسَن} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}lasen, \text{ O that thou mayst have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَا} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}la, \text{ O that he may have struck !}$
- PLUR. $\text{کَشْکَه دَوگِیش اَوَلَاوَز} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}lau\bar{z}, \text{ O that we may have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَاوَسَز} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}las\bar{i}z, \text{ O that you may have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَاوَلَر} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laler, \text{ O that they may have struck !}$

Preterpluperfect Tense.

- SING. $\text{کَشْکَه دَوگِیش اَوَلَايِدَم} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laidum, \text{ O that I might have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَايِدَت} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laidun, \text{ O that thou mightst have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَايِدِی} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laidi, \text{ O that he might have struck !}$
- PLUR. $\text{کَشْکَه دَوگِیش اَوَلَايِدُک} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laiduk, \text{ O that we might have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَايِدُئِز} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laidun\bar{u}z, \text{ O that you might have struck !}$
 $\text{کَشْکَه دَوگِیش اَوَلَايِدِیلَر} \text{ } k\bar{i}ashk\bar{e}h \text{ } dogmish \text{ } \bar{o}laid\bar{i}ler, \text{ O that they might have struck !}$

SUPPOSITIVE MOOD.

Present Tense.

SING.	PLUR.
دوگرديم dogurdum, I would strike.	دوگرديک dogurduk, we would strike.
دوگرديک dogurduñ, thou wouldst strike.	دوگرديکوز dogurduñuz, you would strike.
دوگردي dogurdi, he would strike.	دوگرديلر dogurdiler, they would strike.

Preterite.

SING.	
دوگرميشيديم dogurmishidum, I would have struck.	
دوگرميشيدىک dogurmishidun, thou wouldst have struck.	
دوگرميشيدى dogurmishidi, he would have struck.	
PLUR.	
دوگرميشيدىک dogurmishiduk, we would have struck.	
دوگرميشيدىکوز dogurmishidunuz, you would have struck.	
دوگرميشيديلر dogurmishidiler, they would have struck.	

Second Preterite and Imperfect.

SING.	
دوگميش اولوردىم dogmish olurdum, I would have struck.	
دوگميش اولوردىک dogmish olurduñ, thou wouldst have struck.	
دوگميش اولوردي dogmish olurdi, he would have struck.	
PLUR.	
دوگميش اولوردىک dogmish olurduk, we would have struck.	
دوگميش اولوردىکوز dogmish olurduñuz, you would have struck.	
دوگميش اولورديلر dogmish olurdiler, they would have struck.	

SUBJUNCTIVE MOOD.

Present and Future Tenses.

SING.	PLUR.
اگر دوگرسم eger dogursem, or } if I strike.	اگر دوگرست eger dogurşek, if we strike.
دوگر ايسم dogur işem, }	اگر دوگرستىز eger dogurşeniz, if you strike.
اگر دوگرست eger dogurşen, if thou strike.	اگر دوگرستلر eger dogurşehler, or }
اگر دوگرست eger dogurşeh, if he strike.	دوگرلرست dogurlerşeh, } strike.

Imperfect Tense.

SING.	PLUR.
اگر دوگشیم <i>eger dogşem</i> , if I struck.	اگر دوگشک <i>eger dogşek</i> , if we struck.
اگر دوگشیت <i>eger dogşen</i> , if thou struck'st.	اگر دوگشکز <i>eger dogşenüz</i> , if you struck.
اگر دوگشه <i>eger dogşeh</i> , if he struck.	اگر دوگشله <i>eger dogşehler</i> , if they struck.

Preterite.

SING.	اگر دوگش ایسم <i>eger dogmish işem</i> , if I have struck.
	اگر دوگش ایست <i>eger dogmish işen</i> , if thou hadst struck.
	اگر دوگش ایسه <i>eger dogmish işeh</i> , if he has struck.
PLUR.	اگر دوگش ایسک <i>eger dogmish işek</i> , if we have struck.
	اگر دوگش ایسکز <i>eger dogmish işenüz</i> , if you have struck.
	اگر دوگش ایسهلر <i>eger dogmish işehler</i> , if they have struck.

Preterpluperfect Tense.

SING.	اگر دوگشیدم <i>eger dogşidum</i> , or } if I had struck.
	دوگشه ایدم <i>dogşeh idum</i> , }
	اگر دوگشیدت <i>eger dogşidun</i> , if thou hadst struck.
	اگر دوگشیدی <i>eger dogşidi</i> , if he had struck.
PLUR.	اگر دوگشیدک <i>eger dogşiduk</i> , if we had struck.
	اگر دوگشیدکز <i>eger dogşidunuz</i> , if you had struck.
	اگر دوگشه لر ایدی <i>eger dogşehleridi</i> , if they had struck.

Second Preterpluperfect Tense.

SING.	اگر دوگش اولسیدم <i>eger dogmish olşidum</i> , if I had struck.
	اگر دوگش اولسیدت <i>eger dogmish olşidun</i> , if thou hadst struck.
	اگر دوگش اولسیدی <i>eger dogmish olşidi</i> , if he had struck.
PLUR.	اگر دوگش اولسیدک <i>eger dogmish olşiduk</i> , if we had struck.
	اگر دوگش اولسیدکز <i>eger dogmish olşidunuz</i> , if you had struck.
	اگر دوگش اولسه ایدلر <i>eger dogmish olşah idiler</i> , or }
	دوگش اولسه لر ایدی <i>dogmish olşahleridi</i> , } if they had struck.

Future Tense.

- SING. اگر دوگجك ايسم *eger dogdgek işem*, if I shall strike.
 اگر دوگجك ايسن *eger dogdgek işen*, if thou shalt strike.
 اگر دوگجك ايسه *eger dogdgek işeh*, if he shall strike.
- PLUR. اگر دوگجك ايسك *eger dogdgek işek*, if we shall strike.
 اگر دوگجك ايسنيز *eger dogdgek işeniz*, if you shall strike.
 اگر دوگجك ايسه لر *eger dogdgek işehler*, if they shall strike.

Second or Preterital Future.

- SING. اگر دوگيش اولورسم *eger dogmish olurşam*, if I shall have struck.
 اگر دوگيش اولورسن *eger dogmish olurşan*, if thou shalt have struck.
 اگر دوگيش اولورسه *eger dogmish olurşah*, if he shall have struck.
- PLUR. اگر دوگيش اولورسك *eger dogmish olurşak*, if we shall have struck.
 اگر دوگيش اولورسنيز *eger dogmish olurşanız*, if you shall have struck.
 اگر دوگيش اولورسلر *eger dogmish olurlerşah*, if they shall have struck.

INFINITIVE MOOD.

Present Tense.

دوگجك *dogmek*, to strike.

Preterite.

دوگيش اولبتي *dogmish olmak*, to have struck.

Preterpluperfect Tense.

دوگدكدن اول *dogdukten envel*, or } to have struck (formerly).
 دوگمزدن اول *dogmezden envel*, }

Second Preterpluperfect Tense.

دوگدكدن صكره *dogdukten sonrah*, to have struck, after having struck.

Future Tense.

دوگجك اولبتي *dogdgek olmak*, to be about to strike.

PARTICIPLES.

*Present (Indeclinable).*دوگر *dogur*, striking.*Preterite (Indeclinable).*دوگمیش *dogmish*, having struck.*Present (Declinable).*دوگن *dogun*, striking.*Preterite (Declinable).*دوگدک *dogduk*, having struck.*Future.*دوگیسر *dogişer*, or
دوگجک *dogdgek*, } about striking.دوگملو *dogmelu*, or
دوگهملو *dogehmelu*, } obliged to be about to strike.

GERUNDS.

دوگرکن *dogurken*, or
دوگرایکن *doguriken*, } in striking.دوگوب *dogıup*, in striking, having struck.دوگدرک *dogehrek*, in striking, (continuing) while striking.دوگنجه *dogındgeh*,
دوگدکچه *dogdukcheh*, } in striking, until, as far or as long as.دوگمکده *dogmekteh*,
دوگدکده *dogdukteh*, } in striking, until &c.دوگمگیله *dogmegileh*, }دوگیدک *dogidgek*, after having struck, after striking.دوگمهگه *dogmegeh*,
دوگمک ایتچون *dogmek itchiun*, } to strike, through or on account of striking.

A comparison of the Inflections of the preceding Verb with those of a Verb ending in مق will sufficiently prove the impropriety of dividing the Turkish Verbs into Two Conjugations. These imaginary Conjugations do not differ in a single letter from each other; and their only variation consists in the letter ك, in which Verbs of the First Conjugation end, attracting softer vowels than the harsh letter ق which terminates the Second. This will be evident, on examining the Tenses of the following Verb, which is an example of what has been termed the Second Conjugation.

Korkmak, To Fear.

INDICATIVE MOOD.

Present and Future Tense.

SING.	PLUR.
قورقارم <i>korkarum</i> , I fear.	قورقارمىز <i>korkaruz</i> , we fear.
قورقارسىن <i>korkarsen</i> , thou fearest.	قورقارسىز <i>korkarsiz</i> , you fear.
قورقار <i>korkar</i> , he fears.	قورقارلار <i>korkarler</i> , they fear.

Imperfect Tense.

SING.	PLUR.
قورقاريدىم <i>korkaridum</i> , I feared.	قورقاريدىق <i>korkariduk</i> , we feared.
قورقاريدىڭ <i>korkaridun</i> , thou fearedst.	قورقاريدىڭىز <i>korkaridunuz</i> , you feared.
قورقاريدى <i>korkaridi</i> , he feared.	قورقاريدىلار <i>korkaridiler</i> , they feared.

Second Imperfect Tense.

SING.	PLUR.
قورقار ئىشىم <i>korkar imishem</i> , I feared.	قورقار ئىشىمىز <i>korkar imishiz</i> , we feared.
قورقار ئىشىڭىن <i>korkar imishsen</i> , thou fearedst.	قورقار ئىشىڭىز <i>korkar imishsiz</i> , you feared.
قورقار ئىشىدۇر <i>korkar imishtur</i> , he feared.	قورقار ئىشىلەر <i>korkar imishler</i> , they feared.

Preterite.

SING.	PLUR.
قورقتىم <i>korktum</i> , I have feared.	قورقتىق <i>korktuk</i> , we have feared.
قورقتىڭ <i>korktun</i> , thou hast feared,	قورقتىڭىز <i>korktunuz</i> , you have feared
قورقتى <i>korkti</i> , he has feared.	قورقتىلار <i>korktiler</i> , they have feared.

Second Preterite.

SING.	PLUR.
قورقمىش <i>korkmishem</i> , I have feared.	قورقمىشىمىز <i>korkmishiz</i> , we have feared.
قورقمىشىڭ <i>korkmishsen</i> , thou hast feared.	قورقمىشىڭىز <i>korkmishsiz</i> , you have feared.
قورقمىشىدۇر <i>korkmishtur</i> , he has feared.	قورقمىشىلەر <i>korkmishler</i> , they have feared.

Third Preterite.

SING.	قورقمىش اولدىم <i>korkmish oldum</i> , I have feared.
	قورقمىش اولدىڭ <i>korkmish oldun</i> , thou hast feared.
	قورقمىش اولدى <i>korkmish oldi</i> , he has feared.
PLUR.	قورقمىش اولدىق <i>korkmish olduk</i> , we have feared.
	قورقمىش اولدىڭىز <i>korkmish oldunuz</i> , you have feared.
	قورقمىش اولدىلار <i>korkmish oldiler</i> , they have feared.

Preterpluperfect Tense.

- SING. قورقمیش ایدیم *korkmiş idüm*, I had feared.
 قورقمیش ایدک *korkmiş idün*, thou had feared.
 قورقمیش ایدی *korkmiş idi*, he had feared.
- PLUR. قورقمیش ایدیک *korkmiş idük*, we had feared.
 قورقمیش ایدگوز *korkmiş idünüz*, you had feared.
 قورقمیش ایدیلر *korkmiş idiler*, they had feared.

Future Tense.

- SING. قورقجتی ایم *korkadgagim*, or } I shall or will fear.
 قورقجغیم *korkadgaghim*, }
 قورقجقس *korkadgakşen*, thou shalt or wilt fear.
 قورقجقدیر *korkadgaktür*, he shall or will fear.
- PLUR. قورقجغیز *korkadgaghiş*, we shall or will fear.
 قورقجقسز *korkadgakşiz*, you shall or will fear.
 قورقجکلر *korkadgaklerdür*, they shall or will fear.

Second or Necessary Future Tense.

- | | | | |
|-------|--|-------|---|
| SING. | قورقمالوایم <i>korkmaluim</i> , I shall fear. | PLUR. | قورقمالوایز <i>korkmaluiş</i> , we shall fear. |
| | قورقمالوسن <i>korkmaluşen</i> , thou shalt fear. | | قورقمالوشز <i>korkmaluşiz</i> , you shall fear. |
| | قورقمالودیر <i>korkmaludür</i> , he shall fear. | | قورقمالودرلر <i>korkmaludürler</i> , they shall fear. |

Preterital or Third Future.

- SING. قورقمیش اولورم *korkmiş olurum*, I shall have feared.
 قورقمیش اولورسن *korkmiş olurşen*, thou shalt have feared.
 قورقمیش اولور *korkmiş olur*, he shall have feared.
- PLUR. قورقمیش اولوروز *korkmiş olunuz*, we shall have feared.
 قورقمیش اولورسز *korkmiş olurşiz*, you shall have feared.
 قورقمیش اولورلر *korkmiş olurler*, they shall have feared.

IMPERATIVE MOOD.

SING.

قورق *kork*, fear thou.قورقسون *korksun*, let him fear.

PLUR.

قورقهلم *korkahlum*, let us fear.قورقك *korkaŋ*, or } fear you.قورقئز *korkaŋuz*, }قورقسونلر *korksunler*, let them fear.

OPTATIVE MOOD.

Present and Future Tense.

SING.

بولايكي قورقم *bulaiki korkam*, orكشكه قورقهيم *kiaşkehe korkahim*, } O that I may fear !بولايكي قورقهسن *bulaiki korkahsen*, O that thou mayst fear !بولايكي قورقه *bulaiki korkah*, O that he may fear !

PLUR.

بولايكي قورقهوز *bulaiki korkahuz*, O that we may fear !بولايكي قورقهسز *bulaiki korkahsiz*, O that you may fear !بولايكي قورقهلر *bulaiki korkahler*, O that they may fear !*Imperfect Tense.*

SING.

بولايكي قورقيديم *bulaiki korkidum*, O that I might fear !بولايكي قورقيدك *bulaiki korkidun*, O that thou mightst fear !بولايكي قورقيدي *bulaiki korkidi*, O that he might fear !

PLUR.

بولايكي قورقيدك *bulaiki korkiduk*, O that we might fear !بولايكي قورقيدئز *bulaiki korkidunuz*, O that you might fear !بولايكي قورقيديلر *bulaiki korkidiler*, O that they might fear !*Preterite.*

SING.

بولايكي قورقميش اولام *bulaiki korkmish olam*, O that I may have feared !بولايكي قورقميش اولاسن *bulaiki korkmish olaşen*, O that thou mayst have feared !بولايكي قورقميش اولال *bulaiki korkmish ola*, O that he may have feared !

PLUR.

بولايكي قورقميش اولاوز *bulaiki korkmish olauz*, O that we may have feared !بولايكي قورقميش اولاسز *bulaiki korkmish olaşiz*, O that you may have feared !بولايكي قورقميش اولالار *bulaiki korkmish olaler*, O that they may have feared !

Preterpluperfect Tense.

- SING. بولايكي قورقميش اولايديم *bulaiki korkmish olaidum*, O that I might have feared !
 بولايكي قورقميش اولايديك *bulaiki korkmish olaidun*, O that thou mightst have feared !
 بولايكي قورقميش اولايدي *bulaiki korkmish olaidi*, O that he might have feared !
- PLUR. بولايكي قورقميش اولايديق *bulaiki korkmish olaiduk*, O that we might have feared !
 بولايكي قورقميش اولايديكوز *bulaiki korkmish olaidunuz*, O that you might have feared !
 بولايكي قورقميش اولالراييدي *bulaiki korkmish olaleridi*, O that they might have feared !

SUPPOSITIVE MOOD.

Present Tense.

- | | |
|--|---|
| <p>SING.</p> <p>قورقرديم <i>korkardum</i>, I would fear.</p> <p>قورقرديك <i>korkardun</i>, thou wouldst fear.</p> <p>قورقردى <i>korkardi</i>, he would fear.</p> | <p>PLUR.</p> <p>قورقردىق <i>korkarduk</i>, we would fear.</p> <p>قورقردىكوز <i>korkardunuz</i>, you would fear.</p> <p>قورقردىلر <i>korkardiler</i>, they would fear.</p> |
|--|---|

Preterite.

- SING. قورقمشيديم *korkarmishidum*, I would have feared.
 قورقمشيديك *korkarmishidun*, thou wouldst have feared.
 قورقمشيدى *korkarmishidi*, he would have feared.
- PLUR. قورقمشيدىق *korkarmishiduk*, we would have feared.
 قورقمشيدىكوز *korkarmishidunuz*, you would have feared.
 قورقمشيدىلر *korkarmishidiler*, they would have feared.

Second Preterite and Imperfect.

- SING. قورقميش اولوردىم *korkmish olurdum*, I would have feared.
 قورقميش اولوردىك *korkmish olurdun*, thou wouldst have feared.
 قورقميش اولوردى *korkmish olurdi*, he would have feared.
- PLUR. قورقميش اولوردىق *korkmish olurduk*, we would have feared.
 قورقميش اولوردىكوز *korkmish olurdunuz*, you would have feared.
 قورقميش اولوردىلر *korkmish olurdiler*, they would have feared.

SUBJUNCTIVE MOOD.

Present and Future Tense.

SING.

اگر قورقسیم *eger korkarşam*, if I fear.
 اگر قورقساڭ *eger korkarşañ*, if thou fear.
 اگر قورقساھ *eger korkarşah*, if he fear.

PLUR.

اگر قورقسق *eger korkarşak*, if we fear.
 اگر قورقسکیز *eger korkarşañuz*, if you fear.
 اگر قورقساھلر *eger korkarşahler*, if they fear.

Imperfect Tense.

SING.

اگر قورقسیم *eger korkşam*, if I feared.
 اگر قورقساڭ *eger korkşañ*, if thou fearedst.
 اگر قورقساھ *eger korkşah*, if he feared.

PLUR.

اگر قورقسق *eger korkşak*, if we feared.
 اگر قورقسکیز *eger korkşañuz*, if you feared.
 اگر قورقساھلر *eger korkşahler*, if they feared.

Preterite.

SING.

اگر قورقمیش ایسیم *eger korkmish işem*, if I have feared.
 اگر قورقمیش ایسک *eger korkmish işeñ*, if thou hast feared.
 اگر قورقمیش ایسه *eger korkmish işeh*, if he has feared.

PLUR.

اگر قورقمیش ایسک *eger korkmish işek*, if we have feared.
 اگر قورقمیش ایسکیز *eger korkmish işeñiz*, if you have feared.
 اگر قورقمیش ایسهلر *eger korkmish işehler*, if they have feared.

Preterpluperfect Tense.

SING.

اگر قورقسیدیم *eger korkşidum*, if I had feared.
 اگر قورقسیدک *eger korkşiduñ*, if thou hadst feared.
 اگر قورقسیدی *eger korkşidi*, if he had feared.

PLUR.

اگر قورقسیدک *eger korkşiduk*, if we had feared.
 اگر قورقسیدکیز *eger korkşiduñuz*, if you had feared.
 اگر قورقساھلریدی *eger korkşahleridi*, if they had feared.

Second Preterpluperfect Tense.

SING.

اگر قورقمیش اولسیدیم *eger korkmish ôlşidum*, if I had feared.
 اگر قورقمیش اولسیدک *eger korkmish ôlşiduñ*, if thou hadst feared.
 اگر قورقمیش اولسیدی *eger korkmish ôlşidi*, if he had feared.

PLUR.

اگر قورقمیش اولسیدک *eger korkmish ôlşiduk*, if we had feared.
 اگر قورقمیش اولسیدکیز *eger korkmish ôlşiduñuz*, if you had feared.
 اگر قورقمیش اولسهلریدی *eger korkmish ôlşahleridi*, if they had feared.

Future Tense.

- SING. اگر قورقچق ایسم *eger korkadgak işem*, if I shall fear.
 اگر قورقچق ایسک *eger korkadgak işen*, if thou shalt fear.
 اگر قورقچق ایسه *eger korkadgak işeh*, if he shall fear.
- PLUR. اگر قورقچق ایسک *eger korkadgak işek*, if we shall fear.
 اگر قورقچق ایسگیز *eger korkadgak işeniz*, if you shall fear.
 اگر قورقچق ایسه لر *eger korkadgak işehler*, if they shall fear.

Second or Preterital Future.

- SING. اگر قورقمیش اولورسم *eger korkmish olurşam*, if I shall have feared.
 اگر قورقمیش اولورسک *eger korkmish olurşan*, if thou shalt have feared.
 اگر قورقمیش اولورسه *eger korkmish olurşah*, if he shall have feared.
- PLUR. اگر قورقمیش اولورسک *eger korkmish olurşak*, if we shall have feared.
 اگر قورقمیش اولورسگیز *eger korkmish olurşanız*, if you shall have feared.
 اگر قورقمیش اولورلرسه *eger korkmish olurlerşah*, if they shall have feared.

INFINITIVE MOOD.

Present Tense.

قورقماق *korkmak*, to fear.

Preterite.

قورقمیش اولماق *korkmish olmak*, to have feared.

Preterpluperfect Tense.

قورقدقدن اؤل *korkdukten envel*, }
 قورقمیزدن اؤل *korkmazden envel*, } to have feared.

Second Preterpluperfect Tense.

قورقدقدن صکره *korkdukten sonrah*, to have feared.

Future Tense.

قورقچق اولماق *korkadgak olmak*, to be about to fear.

PARTICIPLES.

*Present (Indeclinable).*قورقار *korkar*, fearing.*Preterite (Indeclinable).*قورقمیش *korkmish*, having feared.*Present (Declinable).*قورقن *korkan*, fearing.*Preterite (Declinable).*قورقدق *korkduk*, having feared.*Future.*قورقیدیسر *korkıser*, orقورقیدگاک *korkadgak*,

} about fearing.

قورقمالو *korkmalu*, orقورقمالمو *korkahmalu*,

} obliged to be about to fear.

GERUNDS.

قورقارکن *korkarķen*, orقورقارایکن *korkarīķen*,

} in fearing.

قورقوب *korkub*, in fearing, having feared.قورقاهرک *korkahrak*, in fearing (continuing) while fearing.قورقندجه *korkindgeh*, orقورقندکتجه *korkduktcheh*,

} in fearing, until, as far or as long as.

قورقمکتجه *korkmakteh*,قورقندکتجه *korkdukteh*,

} in fearing, until &c.

قورقمغیله *korkmaghileh*,قورقیدگاک *korkidgak*, after having feared, after fearing.قورقمغنه *korkmagheh*,قورقمک ایتچون *korkmak itchiun*, } to fear, through or on account of fearing.

CONJUGATION OF THE VERB NEGATIVE.

INDICATIVE MOOD.

Present and Future Tense.

SING.	PLUR.
دوگمزم <i>dogmezem</i> , I do not strike.	دوگمزز <i>dogmeziz</i> , we do not strike.
دوگمزنسن <i>dogmezsen</i> , thou dost not strike.	دوگمزنسن <i>dogmezsiş</i> , you do not strike.
دوگمز <i>dogmez</i> , he does not strike.	دوگمزلر <i>dogmezler</i> , they do not strike.

Imperfect Tense.

SING.	PLUR.
دوگمزايدم <i>dogmez idum</i> , I did not strike.	دوگمزايدك <i>dogmez iduk</i> , we did not strike.
دوگمزايدن <i>dogmez idun</i> , thou didst not strike.	دوگمزايدن <i>dogmez idunuz</i> , you did not strike.
دوگمزايدى <i>dogmez idi</i> , he did not strike.	دوگمزايدلر <i>dogmez idiler</i> , they did not strike.

Second Imperfect Tense.

SING.	PLUR.
دوگمزايشم <i>dogmez imishem</i> , I did not strike.	دوگمزايشن <i>dogmez imishiş</i> , we did not strike.
دوگمزايشسن <i>dogmez imishsen</i> , thou didst not strike.	دوگمزايشسن <i>dogmez imishişsiş</i> , you did not strike.
دوگمزايشدر <i>dogmez imishtur</i> , he did not strike.	دوگمزايشلر <i>dogmez imishler</i> , they did not strike.

Preterite.

SING.	PLUR.
دوگمديم <i>dogmedum</i> , I have not struck.	دوگمديك <i>dogmeduk</i> , we have not struck.
دوگمدين <i>dogmedun</i> , thou hast not struck.	دوگمدين <i>dogmedunuz</i> , you have not struck.
دوگمدي <i>dogmedi</i> , he has not struck.	دوگمديلر <i>dogmediler</i> , they have not struck.

Second Preterite.

- SING. *dogmemishem*, I have not struck.
dogmemishsen, thou hast not struck.
dogmemishtur, he has not struck.
- PLUR. *dogmemishiş*, we have not struck.
dogmemishişiz, you have not struck.
dogmemishler, they have not struck.

Third Preterite.

- SING. *dogmemish öldüm*, I have not struck.
dogmemish öldün, thou hast not struck.
dogmemish öldi, he has not struck.
- PLUR. *dogmemish öldük*, we have not struck.
dogmemish öldünüz, you have not struck.
dogmemish öldiler, they have not struck.

Preterpluperfect Tense.

- SING. *dogmemish idüm*, I had not struck.
dogmemish idün, thou hadst not struck.
dogmemish idi, he had not struck.
- PLUR. *dogmemish idük*, we had not struck.
dogmemish idünüz, you had not struck.
dogmemish idiler, they had not struck.

Future Tense.

- SING. *dogmidgeğim*, I shall not strike.
dogmidgeğsen, thou shalt not strike.
dogmidgektür, he shall not strike.
- PLUR. *dogmidgeğiz*, we shall not strike.
dogmidgeğsiz, you shall not strike.
dogmidgeğlerdur, they shall not strike.

Second or Necessary Future.

- SING. د وگمملوایم *dogmemluim*, I shall not strike.
 د وگمملوسن *dogmenluseñ*, thou shalt not strike.
 د وگمملودر *dogmemludur*, he shall not strike.
- PLUR. د وگمملوایز *dogmemluiz*, we shall not strike.
 د وگمملوسیز *dogmemlusiñ*, you shall not strike.
 د وگمملودرلر *dogmemludurler*, they shall not strike.

Preterite or Third Future.

- SING. د وگمیش اولورم *dogmemish olurum*, I shall not have struck.
 د وگمیش اولورسن *dogmemish olurşen*, thou shalt not have struck.
 د وگمیش اولور *dogmemish olur*, he shall not have struck.
- PLUR. د وگمیش اولورز *dogmemish oluruñ*, we shall not have struck.
 د وگمیش اولورسیز *dogmemish olurşiz*, you shall not have struck.
 د وگمیش اولورلر *dogmemish olurler*, they shall not have struck.

IMPERATIVE MOOD.

- | | | | |
|-------|---|--|---|
| SING. | د وگمه <i>dogmeh</i> , do thou not strike.
د وگمیسون <i>dogmeşun</i> , let him not strike. | | PLUR.
د وگمیهلم <i>dogmiehlum</i> , let us not strike.
د وگمیت <i>dogmen</i> , or } strike ye not.
د وگمیتز <i>dogmenuñ</i> , }
د وگمیسونلر <i>dogmeşunler</i> , let them not strike. |
|-------|---|--|---|

OPTATIVE MOOD.

Present and Future Tense.

- SING. د وگمیم *dogmiem*, or } O that I may not strike!
 د وگمیهم *dogmiehem*, }
 د وگمیہسن *dogmiehşen*, O that thou mayst not strike!
 د وگمیہ *dogmieh*, O that he may not strike!
- PLUR. د وگمیہوز *dogmiehuñ*, O that we may not strike!
 د وگمیہسیز *dogmiehşiz*, O that you may not strike!
 د وگمیہلر *dogmiehler*, O that they may not strike!

Imperfect Tense.

- SING. $\left. \begin{array}{l} \text{دوگمیه ایدم } dogmieh \ddot{u}dum, \text{ or } \\ \text{دوگمیدم } dogmi\ddot{u}dum, \end{array} \right\} \text{O that I might not strike!}$
 دوگمیه ایدت $dogmieh \ddot{u}du\dot{n}$, O that thou mightst not strike!
 دوگمیه ایدی $dogmieh \ddot{u}di$, O that he might not strike!
- PLUR. دوگمیه ایدک $dogmieh \ddot{u}duk$, O that we might not strike!
 دوگمیه ایدگزر $dogmieh \ddot{u}du\dot{n}u\ddot{z}$, O that you might not strike!
 دوگمیه ایدیلر $dogmieh \ddot{u}diler$, O that they might not strike!

Preterite.

- SING. دوگمیش اولام $dogmemish \ddot{o}lam$, O that I may not have struck!
 دوگمیش اولاسن $dogmemish \ddot{o}la\dot{s}e\dot{n}$, O that thou mayst not have struck!
 دوگمیش اولا $dogmemish \ddot{o}la$, O that he may not have struck!
- PLUR. دوگمیش اولاوز $dogmemish \ddot{o}lau\ddot{z}$, O that we may not have struck!
 دوگمیش اولاسز $dogmemish \ddot{o}la\dot{s}i\ddot{z}$, O that you may not have struck!
 دوگمیش اولالر $dogmemish \ddot{o}laler$, O that they may not have struck!

Preterpluperfect Tense.

- SING. دوگمیش اولایدم $dogmemish \ddot{o}la\dot{i}dum$, O that I might not have struck!
 دوگمیش اولایدت $dogmemish \ddot{o}la\dot{i}du\dot{n}$, O that thou mightst not have struck!
 دوگمیش اولایدی $dogmemish \ddot{o}la\dot{i}di$, O that he might not have struck!
- PLUR. دوگمیش اولایدک $dogmemish \ddot{o}la\dot{i}duk$, O that we might not have struck!
 دوگمیش اولایدگزر $dogmemish \ddot{o}la\dot{i}du\dot{n}u\ddot{z}$, O that you might not have struck!
 دوگمیش اولایدیلر $dogmemish \ddot{o}la\dot{i}diler$, O that they might not have struck!

SUPPOSITIVE MOOD.

Present Tense.

- | | |
|---|--|
| <p>SING. دوگمزدم $dogmez\ddot{u}dum$, I would not strike.
 دوگمزدت $dogmez\ddot{u}du\dot{n}$, thou wouldst not strike.
 دوگمزدي $dogmez\ddot{u}di$, he would not strike.</p> | <p>PLUR. دوگمزدک $dogmez\ddot{u}duk$, we would not strike.
 دوگمزدگزر $dogmez\ddot{u}du\dot{n}u\ddot{z}$, you would not strike.
 دوگمزدیler $dogmez\ddot{u}diler$, they would not strike.</p> |
|---|--|

Preterite.

- SING. *dogmezmişidim*, I would not have struck.
dogmezmişidun, thou wouldst not have struck.
dogmezmişidi, he would not have struck.
- PLUR. *dogmezmişiduk*, we would not have struck.
dogmezmişidunuz, you would not have struck.
dogmezmişidiler, they would not have struck.

Second Preterite and Imperfect Tense.

- SING. *dogmemiş olurdim*, I would not have struck.
dogmemiş olurduñ, thou wouldst not have struck.
dogmemiş olurdi, he would not have struck.
- PLUR. *dogmemiş olurduk*, we would not have struck.
dogmemiş olurduñuz, you would not have struck.
dogmemiş olurdiler, they would not have struck.

SUBJUNCTIVE MOOD.

Present and Future Tense.

- | | |
|--|---|
| <p>SING. <i>dogmezsem</i>, if I do not strike.
 <i>dogmezsen</i>, if thou dost not strike.
 <i>dogmezseh</i>, if he does not strike.</p> | <p>PLUR. <i>dogmezsek</i>, if we do not strike.
 <i>dogmezseniz</i>, if you do not strike.
 <i>dogmezsehler</i>, if they do not strike.</p> |
|--|---|

Imperfect Tense.

- | | |
|--|---|
| <p>SING. <i>dogmeşem</i>, if I did not strike.
 <i>dogmeşen</i>, if thou didst not strike.
 <i>dogmeşeh</i>, if he did not strike.</p> | <p>PLUR. <i>dogmeşek</i>, if we did not strike.
 <i>dogmeşeniz</i>, if you did not strike.
 <i>dogmeşehler</i>, if they did not strike.</p> |
|--|---|

Preterite.

- SING. *dogmemiş işem*, if I have not struck.
dogmemiş işen, if thou hast not struck.
dogmemiş işeh, if he has not struck.
- PLUR. *dogmemiş işek*, if we have not struck.
dogmemiş işeniz, if you have not struck.
dogmemiş işehler, if they have not struck.

Preterpluperfect Tense.

- SING. دوگمیشیدم *dogmesidum*, if I had not struck.
دوگمیشیدک *dogmesidun*, if thou hadst not struck.
دوگمیشیدی *dogmesidi*, if he had not struck.
- PLUR. دوگمیشیدک *dogmesiduk*, if we had not struck.
دوگمیشیدکۆز *dogmesidunuz*, if you had not struck.
دوگمیشیدیلر *dogmesidiler*, if they had not struck.

Second Preterpluperfect Tense.

- SING. دوگمیش اولسیدم *dogmemish olşidum*, if I had not struck.
دوگمیش اولسیدک *dogmemish olşidun*, if thou hadst not struck.
دوگمیش اولسیدی *dogmemish olşidi*, if he had not struck.
- PLUR. دوگمیش اولسیدک *dogmemish olşiduk*, if we had not struck.
دوگمیش اولسیدکۆز *dogmemish olşidunuz*, if you had not struck.
دوگمیش اولسیدیلر *dogmemish olşidiler*, if they had not struck.

Future Tense.

- SING. دوگمیشک ایسم *dogmidgek işem*, if I shall not strike.
دوگمیشک ایسن *dogmidgek işen*, if thou shalt not strike.
دوگمیشک ایسه *dogmidgek işeh*, if he shall not strike.
- PLUR. دوگمیشک ایسک *dogmidgek işek*, if we shall not strike.
دوگمیشک ایسنکۆز *dogmidgek işeniz*, if you shall not strike.
دوگمیشک ایسهلر *dogmidgek işehler*, if they shall not strike.

Second or Preterital Future.

- SING. دوگمیش اولورسیم *dogmemish olurşam*, if I shall not have struck.
دوگمیش اولورسک *dogmemish olurşan*, if thou shalt not have struck.
دوگمیش اولورسه *dogmemish olurşah*, if he shall not have struck.
- PLUR. دوگمیش اولورسک *dogmemish olurşak*, if we shall not have struck.
دوگمیش اولورسکۆز *dogmemish olurşanuz*, if you shall not have struck.
دوگمیش اولورلرسه *dogmemish olurlerşah*, if they shall not have struck.

INFINITIVE MOOD.

Present Tense.

دوگمېك dogmemek, not to strike.

Preterite.

دوگمېش اولېك dogmemish olmak, not to have struck.

Preterpluperfect Tense.

دوگمدكډن اول dogmeduktan ewel, }
دوگمېزډن اول dogmemezden ewel, } not to have struck (formerly).

Second Preterpluperfect Tense.

دوگدكډن ستر dogduktan sonrah, not to have struck, after not having struck.

Future Tense.

دوگمېچك اولېك dogmidgek olmak, not to be about to strike.

PARTICIPLES.

Present (Indeclinable).

دوگمې dogmez, not striking.

Preterite (Indeclinable).

دوگمېش dogmemish, not having struck.

Present (Declinable).

دوگمېن dogmiun, not striking.

Preterite (Declinable).

دوگمدك dogmeduk, not having struck.

Future.

دوگمېسر dogmiser, }
دوگمېچك dogmidgek, } not about striking.

دوگمېلو dogmemlu, obliged not to be about to strike.

GERUNDS.

دوگمېزېك dogmeziken, in not striking.

دوگمېوب dogmiup, in not striking, not having struck.

دوگمېهرك dogmiehrek, in not striking, (continuing) while not striking.

دوگمېنډك dogmindgek, }
دوگمدكډك dogmeduktcheh, } in not striking until, as far or as long as.

دوگمېكډك dogmemekteh, }
دوگمدكډك dogmeduktteh, } in not striking until &c.
دوگمېگډك dogmemeghileh, }

دوگمېچك dogmidgek, after not having struck, after not striking.

دوگمېگه dogmemegeh, }
دوگمېك ايچون dogmemek itchiun, } not to strike, through or on account of not striking.

The Impossible Verb is formed in the same manner as the Verb Negative ; with the addition of the letter *s* to the body of the Verb, throughout all its Tenses.

The Passive, Causal, Reciprocal, and Personal Verbs* are conjugated after the following manner.

CONJUGATION OF THE VERB PASSIVE.

INDICATIVE MOOD.

Present and Future Tense.

SING.	PLUR.
دوگلام <i>dogilurum</i> , I am struck.	دوگلر <i>dogiluruz</i> , we are struck.
دوگلرسن <i>dogilursen</i> , thou art struck.	دوگلرسز <i>dogilursiz</i> , you are struck.
دوگلر <i>dogilur</i> , he is struck.	دوگلرلر <i>dogilurler</i> , they are struck.

Imperfect Tense.

SING.	PLUR.
دوگلرایدم <i>dogilur idum</i> , I was struck.	دوگلرایدک <i>dogilur iduk</i> , we were struck.
دوگلرایدت <i>dogilur idun</i> , thou wast struck.	دوگلرایدگز <i>dogilur idunuz</i> , you were struck.
دوگلرایدی <i>dogilur idi</i> , he was struck.	دوگلرایدیلر <i>dogilur idiler</i> , they were struck.

Second Imperfect Tense.

SING.	PLUR.
دوگلرایشتم <i>dogilur imishem</i> , I was struck.	دوگلرایشیز <i>dogilur imishiz</i> , we were struck.
دوگلرایشسن <i>dogilur imishsen</i> , thou wast struck.	دوگلرایشسز <i>dogilur imishsiz</i> , you were struck.
دوگلرایشتدر <i>dogilur imishtur</i> , he was struck.	دوگلرایشترلر <i>dogilur imishler</i> , they were struck.

Preterite.

SING.	PLUR.
دوگلدم <i>dogildum</i> , I have been struck.	دوگلدک <i>dogilduk</i> , we have been struck.
دوگلدت <i>dogildun</i> , thou hast been struck.	دوگلدگز <i>dogildunuz</i> , you have been struck.
دوگلدی <i>dogildi</i> , he has been struck.	دوگلدیلر <i>dogildiler</i> , they have been struck.

* For the mode of forming the various kinds of Verbs, see pages 30—34.

Second Preterite.

SING.

دوگلیشم *dogilmishem*, I have been struck.
 دوگلیشسن *dogilmishsen*, thou hast been struck.
 دوگلیشد *dogilmishdur*, he has been struck.

PLUR.

دوگلیشیز *dogilmishiş*, we have been struck.
 دوگلیشیز *dogilmishişiz*, you have been struck.
 دوگلیشلر *dogilmishler*, they have been struck.

Third Preterite.

SING.

دوگلیش اولدم *dogilmish oldum*, I have been struck.
 دوگلیش اولدڭ *dogilmish olduñ*, thou hast been struck.
 دوگلیش اولدی *dogilmish oldi*, he has been struck.

PLUR.

دوگلیش اولدق *dogilmish olduk*, we have been struck.
 دوگلیش اولدڭز *dogilmish olduñuz*, you have been struck.
 دوگلیش اولدیلر *dogilmish oldiler*, they have been struck.

Preterpluperfect Tense.

SING.

دوگلیش ایدیم *dogilmish idum*, I had been struck.
 دوگلیش ایدڭ *dogilmish iduñ*, thou hadst been struck.
 دوگلیش ایدی *dogilmish idi*, he had been struck.

PLUR.

دوگلیش ایدک *dogilmish iduk*, we had been struck.
 دوگلیش ایدڭز *dogilmish iduñuz*, you had been struck.
 دوگلیش ایدیلر *dogilmish idiler*, they had been struck.

Future Tense.

SING.

دوگلیجگم *dogildgegim*, I shall be struck.
 دوگلیجکسن *dogildgeksen*, thou shalt be struck.
 دوگلیجکدر *dogildgektur*, he shall be struck.

PLUR.

دوگلیجگیز *dogildgegiz*, we shall be struck.
 دوگلیجکسیز *dogildgeksişiz*, you shall be struck.
 دوگلیجکلرد *dogildgeklurdur*, they shall be struck.

Second or Necessary Future.

- SING. د وگلیلوايم *dogilmeluim*, I shall be struck (necessarily).
 د وگلیلوسن *dogilmelusen*, thou shalt be struck.
 د وگلیلودر *dogilmeludur*, he shall be struck.
- PLUR. د وگلیلوايز *dogilmeluiz*, we shall be struck.
 د وگلیلوسيز *dogilmelusz*, you shall be struck.
 د وگلیلودرلر *dogilmeludurler*, they shall be struck.

Preterital or Second Future.

- SING. د وگلیش اولورم *dogilmish olurum*, I shall have been struck.
 د وگلیش اولورسن *dogilmish olurşen*, thou shalt have been struck.
 د وگلیش اولور *dogilmish olur*, he shall have been struck.
- PLUR. د وگلیش اولوروز *dogilmish oluruz*, we shall have been struck.
 د وگلیش اولورسيز *dogilmish olurşiz*, you shall have struck.
 د وگلیش اولورلر *dogilmish olurler*, they shall have been struck.

IMPERATIVE MOOD.

- | SING. | PLUR. |
|---|---|
| د وگل <i>dogil</i> , be thou struck. | د وگلهلم <i>dogilehlum</i> , let us be struck. |
| د وگلسون <i>dogilsun</i> , let him be struck. | د وگلئت <i>dogilun</i> , or } be ye struck. |
| | د وگلئوز <i>dogilunuz</i> , } |
| | د وگلسونلر <i>dogilsunler</i> , let them be struck. |

OPTATIVE MOOD.

Present and Future Tense.

- SING. د وگلم *dogilem*, O that I may be struck !
 د وگله سن *dogileh şen*, O that thou mayst be struck !
 د وگله *dogileh*, O that he may be struck !
- PLUR. د وگلهوز *dogilehuz*, O that we may be struck !
 د وگله سيز *dogilehşiz*, O that you may be struck !
 د وگله لر *dogilehler*, O that they may be struck !

Imperfect Tense.

- SING. دۈگليديم *dogilidum*, O that I might be struck !
 دۈگليدۈڭ *dogilidun*, O that thou mightst be struck !
 دۈگليدي *dogilidi*, O that he might be struck !
- PLUR. دۈگليدۈڭ *dogiliduk*, O that we might be struck !
 دۈگليدۈڭۈز *dogilidunuz*, O that you might be struck !
 دۈگليديلەر *dogilidiler*, O that they might be struck !

Preterite.

- SING. دۈگليش اولام *dogilmish ôlam*, O that I may have been struck !
 دۈگليش اولاسڭ *dogilmish ôlaşen*, O that thou mayst have been struck !
 دۈگليش اولا *dogilmish ôla*, O that he may have been struck !
- PLUR. دۈگليش اولاوز *dogilmish ôlauz*, O that we may have been struck !
 دۈگليش اولاسڭز *dogilmish ôlaşız*, O that you may have been struck !
 دۈگليش اولالەر *dogilmish ôlaler*, O that they may have been struck !

Preterpluperfect Tense.

- SING. دۈگليش اولايديم *dogilmish ôlaidum*, O that I might have been struck !
 دۈگليش اولايديڭ *dogilmish ôlaidun*, O that thou mightst have been struck !
 دۈگليش اولايدي *dogilmish ôlaidi*, O that he might have been struck !
- PLUR. دۈگليش اولايديڭ *dogilmish ôlaiduk*, O that we might have been struck !
 دۈگليش اولايديڭۈز *dogilmish ôlaidunuz*, O that you might have been struck !
 دۈگليش اولايديلەر *dogilmish ôlaidiler*, O that they might have been struck !

SUPPOSITIVE MOOD.

Present Tense.

- SING. دۈگلردۈم *dogilurdum*, I would be struck.
 دۈگلردۈڭ *dogilurdun*, thou wouldst be struck.
 دۈگلردي *dogilurdi*, he would be struck.
- PLUR. دۈگلردۈڭ *dogilurduk*, we would be struck.
 دۈگلردۈڭۈز *dogilurdunuz*, you would be struck.
 دۈگلرديلەر *dogilurdiler*, they would be struck.

Preterite.

- SING. *dogilurmishidum*, I would have been struck.
dogilurmishidun, thou wouldst have been struck.
dogilurmishidi, he would have been struck.
- PLUR. *dogilurmishiduk*, we would have been struck.
dogilurmishidunuz, you would have been struck.
dogilurmishidiler, they would have been struck.

Second Preterite and Imperfect.

- SING. *dogilmish olurdum*, I would have been struck.
dogilmish olurdun, thou wouldst have been struck.
dogilmish olurdi, he would have been struck.
- PLUR. *dogilmish olurduk*, we would have been struck
dogilmish olurdunuz, you would have been struck.
dogilmish olurdiler, they would have been struck.

SUBJUNCTIVE MOOD.

Present and Future Tense.

- | | |
|--|---|
| SING. | PLUR. |
| <i>dogilursem</i> , if I be struck. | <i>dogilursek</i> , if we be struck. |
| <i>dogilursen</i> , if thou be struck. | <i>dogilurseniz</i> , if you be struck. |
| <i>dogilurseh</i> , if he be struck. | <i>dogilursehler</i> , if they be struck. |

Imperfect Tense.

- | | |
|--|---|
| SING. | PLUR. |
| <i>dogilsem</i> , if I were struck. | <i>dogilsek</i> , if we were struck. |
| <i>dogilsen</i> , if thou wert struck. | <i>dogilsenuz</i> , if you were struck. |
| <i>dogilseh</i> , if he were struck. | <i>dogilsehler</i> , if they were struck. |

Preterite.

- SING. *dogilmish isem*, if I have been struck.
dogilmish isen, if thou have been struck.
dogilmish iseh, if he have been struck.
- PLUR. *dogilmish isek*, if we have been struck.
dogilmish iseniz, if you have been struck.
dogilmish isehler, if they have been struck.

Preterpluperfect Tense.

- SING. دۈگۈلسىدىم *dogılsıdım*, if I had been struck.
 دۈگۈلسىدىڭ *dogılsıdın*, if thou hadst been struck.
 دۈگۈلسىدى *dogılsıdı*, if he had been struck.
- PLUR. دۈگۈلسىدىك *dogılsıduk*, if we had been struck.
 دۈگۈلسىدىڭىز *dogılsıdunuz*, if you had been struck.
 دۈگۈلسىدىلەر *dogılsıdılar*, if they had been struck.

Second Preterpluperfect Tense.

- SING. دۈگۈلمىش اولسىدىم *dogılmish olıdım*, if I had been struck.
 دۈگۈلمىش اولسىدىڭ *dogılmish olıdın*, if thou hadst been struck.
 دۈگۈلمىش اولسىدى *dogılmish olıdı*, if he had been struck.
- PLUR. دۈگۈلمىش اولسىدىك *dogılmish olıduk*, if we had been struck.
 دۈگۈلمىش اولسىدىڭىز *dogılmish olıdunuz*, if you had been struck.
 دۈگۈلمىش اولسىدىلەر *dogılmish olıdılar*, if they had been struck.

Future Tense.

- SING. دۈگۈلگەك ايسىم *dogıldgeķ işem*, if I shall be struck.
 دۈگۈلگەك ايسىڭ *dogıldgeķ işen*, if thou shalt be struck.
 دۈگۈلگەك ايسە *dogıldgeķ işeh*, if he shall be struck.
- PLUR. دۈگۈلگەك ايسىك *dogılgeķ işek*, if we shall be struck.
 دۈگۈلگەك ايسىڭىز *dogıldgeķ işeniz*, if you shall be struck.
 دۈگۈلگەك ايسەلەر *dogıldgeķ işeh ler*, if they shall be struck.

Second or Preterital Future.

- SING. دۈگۈلمىش اولۇرسىم *dogılmish olurşam*, if I shall have been struck.
 دۈگۈلمىش اولۇرسىڭ *dogılmish olurşan*, if thou shalt have been struck.
 دۈگۈلمىش اولۇرسە *dogılmish olurşah*, if he shall have been struck.
- PLUR. دۈگۈلمىش اولۇرسىك *dogılmish olurşak*, if we shall have been struck.
 دۈگۈلمىش اولۇرسىڭىز *dogılmish olurşanuz*, if you shall have been struck.
 دۈگۈلمىش اولۇرسەلەر *dogılmish olurşahler*, if they shall have been struck.

INFINITIVE MOOD.

Present Tense.

دوگلمک *dogilmek*, to be struck.

Preterite.

دوگلمیش اولیق *dogilmish olmak*, to have been struck.

Preterpluperfect Tense.

دوگلدکدن اول *dogilduktēn ewvel*, }
دوگلمیزدن اول *dogilmēzden ewvel*, } to have been struck (formerly).

Second Preterpluperfect Tense.

دوگلدکدن صکره *dogilduktēn sonrah*, to have been struck, after having been struck.

Future Tense.

دوگلیچک اولیق *dogildgik olmak*, to be about to be struck.

PARTICIPLES.

Present (Indeclinable).

دوگلر or }
دوگلور } *dogilur*, being struck.

Preterite (Indeclinable).

دوگلمیش *dogilmish*, having been struck.

Present (Declinable).

دوگلون *dogilun*, being struck.

Preterite (Declinable).

دوگلدک *dogilduk*, having been struck.

Future.

دوگلیسر *dogilişer*, or }
دوگلیچک *dogildgik*, } about being struck.

دوگلملو *dogilmelu*, or } obliged to be about
دوگلملو *dogilehmelu*, } to be struck.

GERUNDS.

دوگلرکن *dogilurken*, in being struck.

دوگلرب *dogilur*, in being struck, having been struck.

دوگلهرک *dogilehrek*, in being struck, (continuing) while being struck.

دوگلنجه *dogilindgeh*, or }
دوگلدکچه *dogilduktcheh*, } in being struck, until as far or as long as.

دوگلمکده *dogilmektēh*, }
دوگلدکده *dogilduktēh*, } in being struck, until &c.
دوگلمگیله *dogilmegileh*, }

دوگلیچک *dogildgik*, after having been struck, after being struck.

دوگلمغه *dogilmegēh*, }
دوگلمک ایچون *dogilmek itchiun*, } to be struck, through or on account of being struck.

OF DERIVATION AND COMPOSITION.

THE Turkish Nouns are of two kinds, Primitives and Derivatives. The Primitive Nouns, are radicals, not being derived from other words; as, *گړك* *gïok*, "heaven;" *آت* *ât*, "a horse;" *بالتى* *balik*, "a fish;" *ارسلان* *arşlan*, "a lion." The Derivative Nouns, are such as derive their origin from other Parts of Speech; and of these it is our present object to treat.

NOMINAL DERIVATION.

Names of Agents, اسم فاعل, are formed from Verbs, by changing the Infinitive Termination of *mek* or *mak* into *يدجي* *idgi* or *جي* *dgi*; as, *باقيجي* *bakidgi*, "a spectator," from *bakmak*, "to look;" *ايرلايدجي* *irlaidgi*, "a singer," from *ايرلامق* *irlamak*, "to sing;" *دلندجي* *dilendgi*, "a beggar," from *دلنمك* *dilenmek*, "to beg."

دخي شكر و ثنا الله مخصوص در عالمي بسليجي وماكيدر

"The highest praise and thanksgiving are due to God, the nourisher of his creatures, and who is Lord."

Names of Agents are formed from Nouns by adding *جي* *dgi* or *چي* *tchi*; as, *قپوچي* *kapudgi*, "a door-keeper," from *قپو* *kapu*, "a door;" *طاشچي* *tashichi*, "a stone-mason," from *طاش* *tash*, "a stone."

The Turks also employ the Persian mode of forming Agents from Nouns, by adding *گار* *gar*, *گر* *ger*, *دار* *dar*, or *بان* *ban*; as, *گناهگار* *giunah gar*, "a sinner;" from *گناه* *giunah*, "a sin;" *کفشگر* *kifeshger*, "a shoemaker," from *کفش* *kifesh*, "a shoe;" *امکدار* *emekdar*, "a labourer," from *امک* *emek*, "labour;" *شتر بان* *shuter ban*, "a camel-driver," from *شتر* *shuter*, "a camel."

The Noun of Action, اسم مصدر, is formed from the Verb, by changing the Infinitive *mek* or *mak* into *يش* *ish*, *ش* *ish*, *م* *um*, *ه* *eh*, or *گو* *gu*; as, *ايرلايش* *irlaish*, "a song," from *ايرلامق* *irlamak*, "to sing;" *اگلىش* *inlish*, "a groan," from *اگلمك* *inlemek*, "to groan;" *اتم* *atum*, "a throw," from *اتمق* *atmak*, "to throw;" *بله* *bileh* or *بلگو* *bilgu*, "knowledge," from *بلمك* *bilmek*, "to know."

The Noun of Action is also formed by adding *لك* *lik* to the Infinitives of those Verbs which end in *mek*, and *لق* *lek* to those which end in *mak*; as, *دوگمكلك* *dogmeklik*, "the action of striking," "a striking;" *اونتمكلك* *unutmaklek*, "forgetfulness."

The Noun of Passion is formed from the Verb Passive, according to the same rules as the Noun of Action from the Verb Active; as, *دوگلیش dogilish*, "a being struck;" *بلنمغه bilenmegheh*, "a being learned;" *باقلمگه bakilmakleh*, "a being seen."

The Local Noun, اسم کثرت, is formed by adding the particles *لیک lek* or *لیک lek* to the radical; as, *اگنه لیک igineh lek*, "a needle-case," from *اگنه igineh*, "a needle;" *دونوزلیک donuzlek*, "a pigstye," from *دونوز donuz*, "a pig;" *میشه لیک misheh lek*, "a grove of oaks," from *میشه misheh*, "an oak."

The Turks also form the Local Noun after the Persian manner, by the addition of *ستان istan*, *دان dan*, *گاه gah*, *جا dga*, and *زار zar*; as, *فرنکستان Frankistan*, "the country of the Franks;" *کلبدان kelemdan*, "a pen-case;" *خواب گاه khuab gah*, "a place of sleep," "a bed;" *لاله زار laleh zar*, "a bed of tulips."

حوالی سی سراسر گلستاندر
گلستان جابجا آب رواندر

"This place, on every side of which is a rose-garden,

"Has a running stream flowing through every part."

بر گلزار جنت کردار و یر لاله زار عبرت دار القرار

"A Rose-bed like the Garden of Paradise; and a parterre of Tulips like the abode of Eternity."

The Possessive Noun, اسم منسوب, is formed by adding *لو lu* or *لی li*; as, *ماللو mal lu*, "possessing riches," "rich," from *مال mal*, "riches;" *کرملو kiremlu*, "endowed with humanity," "humane," from *کرم kirem*; *اقللو akillu*, "possessing reason," "reasonable," from *اقل aqil*; *سولی sulı*, "watery," from *سو su*; *بتاکلی betaklı*, "muddy," from *بتاق betak*.

شفقتلو مرحمتلو اولان پادشاهت آدم انجمنکلی آراوله

"A clement and merciful Monarch will cause pain to but few of his subjects."

The Particles *لو lu* and *لی li* are also added to the Names of Countries, Cities, and Towns, to form their Gentile or Patrial names; as, *استانبوللو İstambollu*, "an inhabitant of Constantinople," "a Constantinopolitan," from *استانبول İstambol*, "Constantinople;" *مصرلی Meserli*, "an Egyptian," from *مصر Meser*, "Egypt;" *بچلو Betchlu*, "an inhabitant of Vienna," from *بچ Betch*, "Vienna;" *پاریزلی Parizli*, "a Parisian," from *پاریز Pariz*, "Paris."

Possessives are formed from Nouns of Colour, by adding *چرده tcherdeh*, *یغز yaghiz*, *فام fam*, and *گون gun*; as, *بیاض چرده biaẓ tcherdeh*, "composed of white;" *قره یغز karah*

yaghiž, "of a blackish hue;" *zemerd fam*, "of emerald colour;" *gulgun*, "rose-coloured."

The Turks frequently use Possessives formed after the Persian and Arabian manner, by subjoining *şar* سار, *mend* مند or *var* وار, or prefixing *ba* با or *zu* ذو; as, *tashşar* تاشسار, "stony;" *hunermend* هنرمند, "endowed with virtue," "virtuous;" *umidvar* امیدوار, "possessed of hope," "hopeful;" *ba wekar* با وقار, "endowed with majesty;" *zu dgian* ذو دجان, "possessing a soul."

pur پر, "full of," is often used, prefixed to Nouns, giving them the sense of endowment or possession, as in the following lines of *Mesîhi*:

ابر گلزار اوستنه هر صبح گوهر بارین
نفحه باد سحر پر ناهه تاتاریکن

"Every morning, the clouds shed pearls over the rose-beds."

"The breath of the breeze possesses the scent of the musk-bags of Tatarly."

saħib صاحب and *ehl* اهل are sometimes elegantly used in the same sense; as,

گندي اول دملر که اولوب سبزه لر صاحب فراش
غنچه فکري گلشنک اولمشدي بغرنده باش

"Those times are passed, in which the plants were sick (possessed of sickness),

"And the rose-bud hung its thoughtful head on its bosom."

صنک بزي که شیره انگور ايله مست ايز
بز اهل خرابات مي مست الست ايز

"Think not that we are intoxicated with the juice of the grape:

"We are the frequenters of those taverns where we drink the wine of the
"divine covenant."

A great many Turkish Adjectives are formed from Verbs, by changing their Infinitives into *kun* کون, *qun* قون, *ghun* غون, *ko* کو, or *mish* مش; as, *duşkun* دوزکون, "adorned," from *duşmek* دوزمک, "to adorn;" *katchkun* قلچقون, "fugitive," from *katchmak* قATCHمک, "to flee;" *parlaghun* پارلغون, "shining," from *parlamak* پارلمک, "to shine;" *shishko* شیشکو, "swollen," from *shishmak* شیشمک, "to swell;" *okumish* اوقومش, "learned," from *okumak* اوقومک, "to learn."

Abstracts are made either from Substantives or Adjectives, by adding *lik* لك or *lek* لق;

as, قوللك *kollik*, "slavery," from قول *kol*, "a slave;" بهالولك *behalulik*, "dearness," "scarcity," from بهالو *behalu*, "dear;" بياضليق *biazlek*, "whiteness," from بياض *biaz*, "white."

The Turkish Substantive Diminutive, اسم تصغير, is formed by adding the Particles جك *dgik*, جگ *dgek*, چك *tchik* or چق *tchek*, and generally implies endearment as well as diminution; as, باباجق *babadgek*, "a little father;" اناچك *anatchik*, "a little mother;" كتابچق *kitabtchek*, "a little book."

The last letter of the Noun is frequently absorbed in the termination; as, كوپچك *kopedgik*, "a little dog," from كوپك *kopek*.

From these Diminutives are formed others, which serve to lessen the object in a greater degree, by changing the final ك into گ, and ق into غ, and adding ز; as, from ال *el*, "a hand," is formed الجك *eldgik*, "a little hand," and from that الجگز *eldgigez*, "a very little hand;" from قوش *kush*, "a bird," قوشجق *kushdgek*, "a little bird," and قوشجگز *kushdgeghez*, "a very little bird."

The Prepositions نا *na*, بي *bi*, لا *la*, and غير *ghir*, and the Postpositions سز *siş* and دگل *degul*, prefixed or subjoined to Nouns, denote privation or negation; as, نا حق *na hekk*, "without justice," "unjust;" بي چاره *bi tchiareh*, "without remedy," "destitute."

ابواب شهري بسته گوردی متحیر قالدی
زاهد بیچاره کبوتر آواره گبی قالدی

"The gates of the city he found were closed; a stupor seized him;

"The destitute Monk was like a wandering dove."

چنگلسز *ghir mahud*, "unknown;" غير معهود *ghir mahud*, "unknown;" لا يفهم *la yufhem*, "unintelligible;" لايفهم *tchengilsiz*, "thornless," "without spine;" as,

گل چنگلسز محبت انگلسز اولمز

"There is not a rose without a thorn; nor a lover without a rival."

دگل بللو *billu degul*, "unknown;" as,

گلجگي بللو دگل ایدی

"His being about to come, was unknown."

The Preposition نیم *nim* implies a slighter degree of privation; as, نیم پوخته *nim pokhteh*, "not quite done," "half cooked."

The Particles هم *hem* and تاش *tash*, or داش *dash*, are used to form many elegant compounds, implying association or conjunction, which are of frequent occurrence in Turkish

Poems; as, هېدم *hemdum*, "of the same breath," "a companion;" هېشهەر *hemsheher*, "of the same city," "a fellow-citizen;" هېشهیر *hemshir*, "of the same milk," "a brother;" هېسایه *hemşaiêh*, "of the same shade," "a neighbour;" هېسفره *hemşofreh*, "of the same table," "a messmate;" هېسنور *hemşinor*, "a countryman;" خواجه تاش *khoodgiah tash*, "a school-fellow;" دوشک تاش *dushek tash*, "a bedfellow;" ایاقتاش *ayaktash*, and یولداش *yoldash*, "a fellow-traveller;" قرداش *karindash*, "a brother;" سردداش *serrdash*, "an intimate friend," "a confidant."

هېدم بونور یار و فادار اله گیرمز
پک گزایست عالی بزیار اله گیرمز

"A companion may be found, but a faithful friend cannot."

"Should you traverse the whole world, you may not find a friend."

There are certain Particles which are of frequent use in Turkish composition, and which are generally prefixed to the Adjectives to convey an affirmative or determinate sense: of the most common of these the following are Examples:

حاضر <i>ap hazır</i> , "quite prepared."	قوپ قورو <i>kup kuru</i> , "entirely dry."
بون بوش <i>bom bosh</i> , "entirely empty."	بوز بیوک <i>boz biuk</i> , "very large."
دپ دري <i>dip diri</i> , "all alive."	یم یشیل <i>yem ishîl</i> , "quite green."
سم سیاه <i>sem şiah</i> , "wholly black."	بنک بیاض <i>benî biaz</i> , "quite white."
صپ صاري <i>sap sari</i> , "entirely yellow."	یام یاش <i>yam yash</i> , "very wet."
طوپ تولو <i>top tolu</i> , "quite full."	ماس مایوي <i>mas mauî</i> , "all blue."
دوز دوغان <i>doz doghru</i> , "all right."	یاپ یالکز <i>yap yalenîz</i> , "all alone."
کپ کز <i>kip kizîl</i> , "quite red."	

VERBAL DERIVATION.

There are a great number of Turkish Verbs which are derived from Nouns, by adding to them the Verbal Terminations لیمک *lemek*, لیمک *lamak*, لیمک *lenmek*, لیمک *lanmak*, and لیمک *lashmak*; as, مهرلیمک *muherlemek*, "to seal," from مهر *muher*, "a seal;" اولامک *avlamak*, "to hunt," from او *aw*, "prey;" فرحلیمک *ferehîlenmek*, "to rejoice," from فرح *fereh*, "joy;" آتلیمک *âtlanmak*, "to ride," from آت *ât*, "a horse;" بازارلیمک *bazarlashmak*, "to cheapen," from بازار *bazar*, "a shop or market."

Many Verbs are formed from Turkish, Persian, or Arabic Nouns, by adding to them certain Auxiliary Verbs, of which the most usual are the following ; ایتmek *itmek*, or اتمک *itmek*, ایلmek *ilmek*, and قلمک *kilmak*, “to do,” “to make,” as, تسلیت ایتmek *tesliyek itmek*, “to console;” ثابت ایلmek *sabit ilmek*, “to affirm;” سپر قلمک *siper kilmak*, “to shield.”

The following Verbs are also much used in this kind of composition ; بیورمق *biurmak*, “to command;” as, رعایت بیورمق *riaiet biurmak*, “to honour.”

بولمق *bulmak*, “to find;” as, قولاینی بولمق *kolaini bulmak*, “to find opportunity;” ظفر بولمق *zufer bulmak*, “to conquer;” استیلا بولمق *istila bulmak*, “to overcome,” “prevail;” وجود بولمق *vudgiud bulmak*, “to find existence,” “to exist.”

راست گلمک *gelmek*, “to come;” as, واز گلمک *vaz gelmek*, “to desist;” رست گلمک *rast gelmek*, “to meet;” وجوده گلمک *vudgiudeh gelmek*, “to be born.”
گوسترمک *gustermek*, “to shew;” as, التفات گوسترمک *iltifat gustermek*, “to shew regard for.”

گوتک ییمک *imek*, “to eat;” as, غم ییمک *gham imek*, “to grieve,” “to eat grief;” گوتک ییمک *giotek imek*, “to be beaten,” “to eat a rod.”

چکمک *tchikmek*, “to draw;” as, ثقلت چکمک *siklet tchikmek*, “to be troubled;” اد چکمک *ad tchikmek*, “to traduce.”

گورمک *gurmek*, “to see;” as, رعایت گورمک *riaiet gurmek*, “to receive honour;” ایلک گورمک *ilik gurmek*, “to receive a benefit.”

بلمک *bilmek*, “to know;” as, فالی بلمک *fali bilmek*, “to divine;” ایده بلمک *ideh bilmek*, “to be able to do.”

قومق *komak*, “to put,” “place;” as, سپر قومق *sipar komak*, “to place a shield in opposition,” “to oppose;” اچماز قومق *atchmaz komak*, “to use deceit,” “to dissimulate.”

ویرمک *virnek*, “to give;” as, جان ویرمک *dgian virnek*, “to set one’s mind on any thing;” ال انه ویرمک *el eleh virnek*, “to shake hands;” جواب ویرمک *dgiuab virnek*, “to reply;” شریف ویرمک *sherif virnek*, “to ennoble.”

التمک *almak*, “to receive,” “take;” as, چاشنی التمک *tchashni almak*, “to taste;” گروالتمک *giru almak*, “to resume;” چوغالتمک *tchioghalmak*, “to multiply,” “increase,” (from چوق much.)

چالمق *tchialmak*, “to strike,” “beat;” as, چنگک چالمق *tcheng tchialmak*, “to sound the harp;” نوبت چالمق *nubet tchialmak*, “to relieve guard (by beating of drums).”

There are a great number of Derivatives formed by compounding two Verbs together, changing the Infinitive Termination of the first Verb into ي or و; as, from اَلْمَقَّ al-mak, "to receive," and قَوْمَقَّ komak, "to put," is formed اَلْيَقْمَقَّ al-ikomak, "to retain;" from كَوَيْمَقَّ koimak, "to leave," and وَيْرِمَقَّ virmek, "to give," is formed كَوَيْوِيْرِمَقَّ koiu-virmek, "to dismiss;" from بَوْلَقَّ bulmak, "to find," and وَيْرِمَقَّ virmek, "to give," is formed بَوْلِيوِيْرِمَقَّ bulivirmek, or بَوْلُوِيْرِمَقَّ buluvirmek, "to procure."

The Auxiliary Verb اَوْلَقَّ olmak, with its Passive اَوْلُنْمَقَّ olunmak, is also of frequent use in the composition of Turkish Verbs formed from the Persian and Arabic; as, نَظَرَاوَلَقَّ naẓir olmak, "to look;" حَاضِرَاوَلَقَّ hazir olmak, "to be prepared;" غُشَادَة اَوْلَقَّ gushadeh olmak, "to be opened;" مَقْتُل اَوْلَقَّ maktul olmak, and قَتْل اَوْلُنْمَقَّ katil olunmak, "to be killed;" مُبْدِل اَوْلَقَّ mubdil olmak, and تَبْدِيل اَوْلُنْمَقَّ tebdil olunmak, "to be changed."

The writings of the Turkish Authors abound in Compound Epithets, which give a grace and elegance to their sentences, hardly conceivable by a person unacquainted with the beauties of Turkish Literature; and the ease with which these Compounds may be multiplied allows free scope for variety and originality. The Turks are very fond of using the Persian Compounds, and often fill a distich entirely with them; and in the Turkish Compound Epithets it is usual to find one of the words borrowed from that language; so that to comprehend the full force and expression of the Turkish Poets, it is necessary to have some knowledge of the Persian Language *. The modes of forming these Compounds are three: First, The union of Two Substantives; Secondly, the Conjunction of an Adjective and a Noun; and Thirdly, The prefixing a Noun to a Participle. The following Examples will serve to shew the manner of formation.

TWO SUBSTANTIVES.

غُنْجَه لَب ghuntcheh leb, rose-bud lipped—with lips like rose buds.

شَكْر لَب sheker leb, sugar-lipped—with lips like sugar.

سَمَن تَن semen ten, jasmine-bodied.

زَهْرَة جَبِيْن zuhereh dgebin, with a face like Venus.

* I would recommend to the Student the perusal of Sir William Jones's Grammar of that Language, edited by Professor Lee, 9th Ed. Lond. 1829.

- یوز سوی *yuz sui*, with a face as clear as water, *i.e.* innocent.
- یوز اقلغی *yuz aqlighi*, white faced, *i.e.* glorious.
- پری یوزلو *peri yuzlu*,
 پری پیکر *peri peiker*,
 پری روی *peri rui*, } angel-faced, with a face like an angel, angelic.
- عنبر بوی *amber bui*, with a scent like ambergris.
- لعل لب *lael leb*, ruby-lipped.
- ماه سیما *mah sima*, with a face like the moon.
- مشکبوی *mushkbui*, with a scent like musk.
- رخ پری *peri rukh*, with the cheeks of an angel.
- گل روی *gul rui*, with a rosy face.
- سرو ناز *serv naz*, pleasant as the cypress.
- فلک رفعت *filek rifaet*, of heavenly height.
- گل یوزلو *gul yuzlu*, rosy-faced.
- اسکندر سطوت *iskender setuat*, with the majesty of Alexander.
- یوسف جمال *yusuf dgemal*, with the beauty of Joseph.
- رویین تن *ruyin ten*, brazen-bodied.
- پری وش *peri vesh*, like an angel, angelic.
- عنبر شمیم *amber shemim*, scented with ambergris.
- سینبر *semenber*, jasmine-breasted, with a bosom like jasmine.
- گلعدار *gulezar*, rosy-cheeked, with cheeks like roses.
- دل تابناک *dil tabnak*, with an inflamed heart.
- شیر گوئللو *shir gonullu*, lion-hearted.
- گلزار بوی *gulzar bui*, with the scent of a rose-garden.
- سرو بالا *serv bala*, with a form like the cypress-tree.
- دل تنک *dil tenk*, of an afflicted heart, of a broken heart.
- دل خراش *dil khirash*, of a wounded heart.
- سرو کدّ *serv kedd*, cypress-formed.
- یاقوت لب *yakut leb*, ruby-lipped.
- سینه چاک *sineh tchak*, of a wounded breast.

ADJECTIVE AND NOUN.

- خوش خوي *khosh khui*, of a sweet temper.
 خوش گوي *kosh gui*, of a sweet voice—talking or singing sweetly.
 خوش الحان *khosh elhan*, with sweet notes.
 نيك فعال *nik fial*, of good deeds—benevolent.
 بد بخت *bad bakht*, of a bad fate—unfortunate.
 تيز فهم *tiz fehem*, of a sharp understanding—ingenious.
 تيز چشم *tiz tcheshem*, sharp-sighted.
 ايكي يوزلو *iki yuzlu*, of two faces, } deceitful.
 ايكي رنگ *iki reng*, of two colours, }
 خوب روي *khub rui*, of a beautiful countenance.
 سياه چشم *siyah tcheshem*, black-eyed.
 زيبا روي *ziba rui*, with a beautiful face.
 شيرين زبان *sherin zaban*, sweet tongues.
 شيرين دهان *shirin dehan*, sweet-lipped—with a sweet mouth.
 شيرين كلام *shirin kelam*, of sweet words or speech.
 شريفكار *shirinkar*, with gentle manners.
 خونين دل *khonin dil*, of a bleeding heart.
 فنيش گوڭللو *fannish gonullu*, } of a broken heart.
 شكسته دل *shekeste dil*, }
 تشنه دل *teshneh dil*, of a thirsty heart—avaricious.
 گوزل يوزلو *guzel yuzlu*, of a beautiful face.
 اق صقاللو *ak sakallu*, of a white beard, } aged.
 سفيد ريس *sifid reis*, of a white head, }
 طتلو ديللو *datlu dillu*, sweet-tongued—a narrator of tales, orator.
 سبکپاي *sebukpai*, of a wavering foot—inconstant, unstable.
 خوب آواز *khub awaz*, with a pleasing voice.
 خوش رفتار *khosh reftar*, walking gracefully.
 طتلو دهان *datlu dehan*, with a sweet mouth.
 گوزل سينه *guzel sineh*, with a beautiful breast.
 کوتاه آستين *kutah asitin*, short of sleeve, *i. e.* a thief.

NOUN AND PARTICIPLE.

- گل افشان *gul efshan*, scattering roses.
 خون افشان *khun efshan*, dropping blood.
 جوهر افشان *dguhar efshan*, scattering jewels.
 سیم افشان *sim efshan*, silver-shedding—an epithet applied to the blossoms of the almond-tree; as in the following elegant verses:

دگلّه بلبل قصّه سن کم گلدی ایام بهار اولدی سیم افشان اڭا ازهار بادام بهار
 قوردی هربر باغده هنگامه هنکام بهار عیش ونوش ایت کم کچر قالمز بوایام بهار

- “Listen to the tale of the Nightingale: the Vernal Season approaches;
 “The Spring has spread a bower of joy in every grove
 “Where the *almond-tree sheds its silver blossoms*.
 “Be cheerful, be full of mirth: for the Spring passes soon away; it will not last.”

- خوش خوار *khosh khuar*, sweet-tasting.
 غم خوار *gham khuar*, tasting misfortune—unfortunate.
 دل آزار *dil āzar*, afflicting the heart.
 جان آزار *dgian āzar*, afflicting the soul.
 تاب افگن *tab afgan*,
 زبان افگن *zuban afgan*, } darting flames.
 ستم امیز *šitem amiž*, casting reproach, threatening.
 ستم دیده *šitem dideh*, seeing (*i.e.* receiving) injuries.
 دلفروز *dilfruz*, heart-enlightening, inflaming.
 دلستان *dilšitan*, heart-enslaving.
 دلدار *dildar*, heart-conquering.
 دشمن شکن *dushman shiken*, overthrowing enemies.
 تخت نشین *takht nishin*, sitting on a throne.
 ضیا پاش *ziya pash*, casting or scattering light, illuminating.
 خود آینه *khod āyendeh*, self-existent—an epithet applied to God.
 صحرا نشین *sehra nishin*, sitting in a desert—a Hermit.
 عنبر آگین *amber āgin*, full of ambergris.
 جهاندار *dgehan dar*, possessing the world.
 ریشه دار *risheh dar*, receiving a wound.

سرافراز *ser afraz*, head exalting.
 جهان افروز *dgehan afroz*, enlightening the world.
 آزار رسان *āzar rešan*, causing affliction.
 شهر آشوب *sheher ashub*, disturbing the city.
 هر جانب فروزان *her dganeb firuzan*, illuminating every place.

روان هرچشمه سی چون آب حیوان
 چراغ لاله هر جانب فروزان

“A stream, like the fountain of life, flowed throughout;
 “The lamp of the tulip illuminating every part.”

مار گزیده *mar geẓideh*, serpent-bitten.
 جهان دیده *dgehan dideh*, seeing the world—a traveller.
 امور دیده *umur dideh*, transacting business, experienced.
 عطریز *aṭar biẓ*, shedding perfume.
 گل چین *gul tchin*, gathering roses.
 تیرانداز *tir endaẓ*, shooting arrows.
 ضیا پذیر *ẓiya peẓir*, receiving light.
 جان بخش *dgian bakhsh*, restoring life.

حوالی بصره ده بر جزیره واردي بغایت خوش هوا اول جزیره ده بر بیشه واردي پر لطافت
 و صفای لطیف چشمه سارلری هر طرفدن روان و نسایم جان بخشی هر چهندن وزان ألوان از هارنه
 هر جانبی ملون انواع اشجارنه هر کناری مزین

“Not far distant from Basra was an Island, fanned by the sweetest air; and in this Island
 “was a wood, full of beauty and delight. Pleasant fountains flowed through every spot; and
 “life-restoring zephyrs breathed in every part. The many-coloured flowers displayed their
 “tints on every side, and various trees adorned each border.”

OF ADVERBS.

THE Turks frequently use the Adjectives as Adverbs; as, خوش *khosh*, "handsomely;" گوزل *guzel*, "beautifully;" ايو *éu*, "well."

Substantives are made Adverbs by the addition of the Particles ايله *ileh*, يله *ileh*, ل *ileh* or اوزره *üzreh*; as, ايله دليگ *dililigileh* or دليگيله *dililigileh*, "foolishly;" رعايتله *ri'etileh*, "honourably;" اوزره دوستلق *doştlık üzreh*, "friendly."

الهي عدل و دادين دايم ايله
سرير سلطنتده قايم ايله

"O Heaven! let justice and equity be continually with him!

"Let him be firmly fixed in his kingdom!"

Adverbs are also formed, after the Persian manner, by adding آن *āneh* or يانه *yaneh*; as, دوستانه *doştaneh*, "friendly;" بابايانه *babayaneh*, "fatherly."

جنبشلي مردانه و حرکتلي پهلوانانه

"They moved and acted courageously and heroically."

THE FOLLOWING ARE THE MOST USUAL TURKISH ADVERBS.

ADVERBS OF PLACE.

قنى <i>kani</i> ,	} where.
قنيا <i>kania</i> ,	
قنده <i>kandah</i> ,	
نره يه <i>nerēh yeh</i> ,	whither.
نه اراده <i>neh aradeh</i> ,	} in what place.
نه يرده <i>neh yerdeh</i> ,	
نه مهلهده <i>neh meheldeh</i> ,	
بوراده <i>buradeh</i> ,	} here.
بونده <i>bunde</i> ,	
شونده <i>shunde</i> ,	
انده <i>andeh</i> ,	there.
بروده <i>berudeh</i> ,	on this side.
وتهده <i>ôtehdeh</i> ,	on that side.
هر يره <i>her yerdeh</i> ,	every where.
هيچ بير يره <i>hitch bir yerdeh</i> ,	no where.
صاغده <i>saghdeh</i> ,	to the right.

صولده <i>soldeh</i> ,	to the left.
اچرده <i>itcherdeh</i> ,	within.
طشرده <i>dishardeh</i> ,	without.
يوقريده <i>yokarideh</i> ,	above.
اشغيدده <i>ashaghideh</i> ,	below.
يقينده <i>yakindeh</i> ,	nigh.
اراقده <i>irakdeh</i> ,	} far off.
اوزاقده <i>üzakdeh</i> ,	
اطرافده <i>atrafdeh</i> ,	round about.
بوندن <i>bundan</i> ,	} hence.
بورادن <i>buraden</i> ,	
اندن <i>andan</i> ,	} thence.
اولياردن <i>ölyerdan</i> ,	
قندن <i>kandan</i> ,	} whence.
نه ارادن <i>neh araden</i> ,	
يوقريدن <i>yokariden</i> ,	from above.

ADVERBS OF TIME.

- کچان *katchan*, when.
 نه زمان *neh zeman*, at what time.
 شیدی *shindi*, now.
 دمیڼ *demin*, just before, lately.
 هنوز *henuz*, just now.
 في الحال *fi'hal*, immediately, forthwith.
 تیز *tiż*, quickly.
 یغینده *yakindeh*, lately.
 یقینلرده *yakinlerdeh*, nearest, lastly.
 چوقدن *tchiokdan*, formerly.
 بولدر *bolder*, last year.
 کچن یل *getchen yil*, the year past.
 اوتہ کی یل *ôteh ki yil*, the year before last.
 دون *dun*, yesterday.
 بوگون *bugun*, to-day.
 بو گیجه *bu gidgeh*, to-night.
 دون گیجه *dun gidgeh*, last night.
 یارین *yarın*, to-morrow.
 صباځ *sebah*, the morning.
 اخشام *akhsham*, the evening.
 هرگون *her gun*, every day.
 گوندز *gunduz*, in the day-time.
 دایما *daima*, always, continually.
 هر زمان *her zeman*, every time.
 گچنلرده *getchinlerdeh*, formerly.
 گچن زمانده *getchin zemandeh*, heretofore.
 گاهچه بر *giahetchah bir*, sometimes.
 براز *biraz*, a little while.
 برازدن *birazden*, a little after.
 ارکن *erken*, in time.
 گچ *getch*, slowly, late.

- تا *ta*, as long as.
 اصلا *asla*,
 هیچ *hitch*,
 ابدآ *abedā*, } never.
 نیچه بر *nitcheh bir*, how long.
 گه گه *gehkeh*, while.
 بو ائذده *bu esnadeh*, in the mean time.
 مقدم *mukaddem*, before.
 چون *tchun*, when.
 صکره *sonrah*, after.
 آت صکره *an sonrah*, at last.
 اگسز *an'siz*, immediately.
 صتچه *siktcheh*, often, frequently.
 یازین *yazın*, during the summer.
 قیشین *kishin*, during the winter.
 اولین *ôlin*, at noon.

OF NUMBER AND QUANTITY.

- بر کره *bir kerreh*, once, once upon a time.
 چوق کره *tchiok kerreh*, many times.
 وافرآ *waafirā*, abundantly.
 سیرک *şirek*, rarely.
 گيرو *giru*,
 یینه *yineh*,
 گینه *gineh*,
 تکرار *tikrar*, } again, anew.
 یئیدن *yeniden*, over again, afresh.
 صتچه *şiktcheh*, frequently.
 پک *pek*,
 قتی *keti*,
 آت *an*,
 اثن *inen*, } much, very.

بر دخي *bir dakhi*, once more.

اکسک *eksik*, less.

غایتله *ghaietileh*, } extremely,
زیاده سیله *ziadehsileh*, } very much.
حددن زیاده *hadden ziaadeh*, } excessively,
افراطیله *ifratileh*, } enormously.

ADVERBS OF ORDER.

اولا *ewelā (ewelan)* }
ابتدا *iptidā*, } firstly.
مقدما *mukeddemā*, }
اولده *ewveldeh*, in the first place.
عاقبتا *aekebetā*, finally.
نوبتیه *nubetileh*, } alternately.
نوبتا *nubeta*, }
صراهیله *sarahileh*, { in regular order,
following.

OF EVENT.

قضایله *kezāileh*, by chance.
خطایله *khetāileh*, involuntarily, by mistake.
اتفاق *ittifak*, by chance.

OF SIMILITUDE.

ننه *niteh*, }
نیجه *nidgeh*, } the same as, like,
گیبی *gibi*, } as though.
سانکه *sankeh*, }
چون *tchun*, so.
انجیلین *andgelin*, }
بونجیلین *bundgelin*, } in the same manner.

OF INTERROGATION.

نه *neh*, What? Who? How?
نیچون *nitchun*, Why? Wherefore?
نه سبب *neh sebeb*, From what cause?
نیجه *nidgeh*, How?
کالچ *katch*, How many?
نقدار *nekadar*, How much?
نه شکل *neh shekil*, What kind?
می *mi*, Whether? If?
اویله می *ōileh mi*, Indeed?

OF ANSWERING.

اوت *evvet*, }
اود *eved*, } yes.
بلی *beli*, }
بس *beş*, }
اویله در *ōileh dur*, it is so.
یوق *yok*, }
دگل *degul*, } no; not so.
خیر *khir*, it is not so.
هیچ *hitch*, }
لا *la*, } not.
ظاهر *zahir*, certainly, clearly.
شبهه سز *shubbeh şiz*, without doubt.
هرگز *her giz*, }
اصلا *asla*, } never, by no means.
گرچه *gertcheh*, }
حقیقه *hakikat*, } truly, verily.
صحیح *sahih*, }
مقرر *mukarer*, seriously, decidedly.
تحقیق *tahkik*, certainly.
حقیقتده *hakiketteh*, in truth.

نه *neh*, not, nor, neither.
 هیچ *hitch bir*, no one.
 گرجله *gudgileh*, scarcely.
 یالان *yalan*, falsely.

ADVERBS OF SHEWING.

ایشته *ışteh*, } Look! Behold!
 اوشته *ôshteh*, }
 ما *ma*, Look!

OF WISHING.

الله ویره *Allah wîreh*, Would to God!
 کشکه *kiashkeh*, }
 بولایکی *bulaiķi*, } I wish, O that!
 نولایدی *nolaidi*, }
 انشاء الله *insha Allah*, Please God!

OF EXHORTING.

دی اییدی *di imdi*, Well done! Courage!
 دی *di*, Bravo!
 ایا *aya*, Proceed; Go on!
 تیز اول *tiż ôl*, Quick then!
 افرین *aferin*, Excellent! Well done!

OF DOUBTING.

مگر *meger*, if, but, perhaps.
 یوخسه *yokhsah*, if not.

بلکه *belkeh*, } perchance, perhaps,
 شایدکه *shaidkeh*, } may be.
 مبادا *mabadah*, lest.

OF CONGREGATING.

بله *bileh*, together.
 بیربرایله *birbirileh*, one with another.
 براوغوردن *bir ôghurdan*, } all in a body,
 } all together.
 جمهورایله *dgumhur ileh*, } from man to man,
 } throughout.
 باشقه *bashkeh*, separately.
 برطرف *bir taraf*, 'on one side, afar off.
 ایرو *airu*, apart.
 تنها *tenha*, privately.

OF SWEARING.

والله *wallahi*, By God!
 باشم ایچون *basham içhiun*, By my head!
 جهنمه *dgehenemeh*, To Hell!

OF FORBIDDING.

حاشا *hasha*, Far be it! Forbid it!
 صقن *sakin*, Take care!
 وای باشک *wai bashun*, Woe be to you!
 اتمه ها *itmeh ha*, Do it not!

Gentile Adverbs are formed from the names of countries or nations, by adding *dgeh*, *چه* *tcheh*, or *نچه* *indgeh*; as, from *نمچه* *Nemtcheh*, "Germany;" *نمچه* *nemtchehdgi*, "after the German manner," "Germanicè;" from *ترک* *Turķ*, *ترکچه* *Turķtcheh*, "à la Turque;" so, *عثمانلی عادتنچه* *Osmanli aedetindgeh*, "according to the Ottoman custom."

OF PREPOSITIONS AND POSTPOSITIONS.

THE Turks have no Prepositions, properly so called; the Particles, answering to those Parts of Speech in our language, being subjoined, and not prefixed. The Persian Prepositions are, however, frequently used by the Turks; of which the following are of most usual occurrence.

از *az*, from.
 پس *peş*, after.
 ب or به *beh*, in.
 با *ba*, with.
 در *der*, in.
 زیر *zir*, under,
 سوی *sui*, towards.

میان *mian*, between.
 پیش *pish*, before.
 بی *bi*, without.
 ابر *aber*, upon.
 فرو *firud*, beneath.
 زبر *zeber*, above.
 نزد *nazd*, near.

The Turkish Postpositions are of two kinds, Declinable and Indeclinable. The following are the Postpositions admitting of Possessive Affixes and Declension.

ارا *ara*, between.
 ارد *ard*, behind.
 اورتا *ortah*, between, in the midst.
 ایلرو *ilru*, before.
 اشاغي *ashaghi*, } beneath.
 اشاغه *ashagheh*, }
 الت *alt*, under.
 اچرو *itcheru*, within.
 بین *bin*, among.
 اوزره *üzreh*, upon, above.
 چوره *tchureh*, round about.
 غیری *ghiri*, besides.

یان *yan*, near.
 دیب *dip*, below, beneath.
 طشرة *dishrah*, without, beyond.
 یوقرو *yokaru*, above.
 قارشو *karshu*, against.
 طرف *taraf*, } beside, near.
 قات *kat*, }
 ایچ *itch*, in.
 اوتة یقه *otah yakah*, over, beyond, on the
 other side.
 برویقه *beru yakah*, on this side
 اول *on*, before.

The Postpositions ایلرو *ilru*, اشاغي *ashaghi*, ایچرو *itchru*, اوزره *üzreh*, غیری *ghiri*, طشرة *dishrah*, یوقرو *yokaru*, and قرشو *karshu*, are also frequently used as Indeclinables, without Affixes or Cases; as,

جميع کتابلريني بريرة جمع ايدوب بر مغارة ایچنده وضع ايدوب طلسم ایلش و اوزرينه وکل قویوب ییلده بر اچمتق اوزره قرار ویرمش

"The whole of his Books, being collected together, were put into a Cave constructed by Talismanic art; and over which he placed Guardian Demons, having given orders for its being "opened once a-year."

The Postposition اوزره *üzreh*, when used indeclinably, governs the Nominative Case; as, باش اوزره *bash üzreh*, "upon the head;" اوزره اعدت *aedet üzreh*, "according to custom." قرشو *karshu* governs the Dative Case; as, قلعهیه قرشو *kelah yeh karshu*, "against the castle." The other Postpositions govern the Ablative Case; as, سندن ایلرو *şenden ilru*, "before thee;" اشاغي شهردن *sheherden ashaghi*, "beneath the city;" ایچرو *kapuden* *itchru*, "within the gate."

The Indeclinable Postpositions, and the Cases they govern, are as follow :

NOMINATIVE CASE.

ده <i>deh</i> , in.	اشوري <i>ashuri</i> ,	} across, beyond.
دن <i>den</i> , from.	اشره <i>ashreh</i> ,	
ایله <i>ileh</i> , with.	گیبی <i>gibi</i> , as, like.	
سیز <i>siz</i> , without.	ایچون <i>itchiun</i> , for, on account of.	
جلین <i>dgelin</i> , like, in the same manner.	جه <i>dgeh</i> , in, according to.	
ایچره <i>itchreh</i> , in.		

ایله *ileh*, گیبی *gibi*, and ایچون *itchiun*, when joined to Pronouns, sometimes take the Genitive Case; as, انک ایله *anun ileh*, "with him;" نه نک گیبی *neh nun gibi*, "in what manner," "like what?" کیمین ایچون *kimin itchiun*, "on account of whom?"

DATIVE CASE.

دک <i>dek</i> ,	} until, as far as.	طوغرو <i>doghru</i> , towards.
دگین <i>degın</i> ,		یقین <i>yakin</i> ,
مقابل <i>mukabil</i> , against.		kerib,
گوره <i>goreh</i> , like, according to.		

ABLATIVE CASE.

اوترو *ôteru*, }
 اوتري *ôteri*, } on account of.
 يڤا *yana*, towards, to.
 خالي *khalî*, without, void of.
 اڤل *evvel*, before.

سڤره *sonrah*, after.
 اوته *ôteh*, beyond, across.
 برو *beru*, on this side.
 اوڤدين *ôndin*, before.
 مقدم *mukaddem*, formerly.

The Interrogative Postposition *مي* *mi*, "if?" "whether?" may be used after any of the Parts of Speech, and with any case; as, *هوا صوق ميدر* *hawa şuk midur*, "Is the air cold?"
اوتمي ياندي *evuimi yandi*, "Is it thy house which is burnt?" In the Second Persons Singular and Plural of the Indicative Present of Verbs, *مي* *mi* is put before the last syllable; as, *دوگرميسن* *dogurmişen*, "Dost thou strike?" *دوگرميسن* *dogurmişen*, "Do you strike?"
 In most other Tenses it follows the Verb; as, *دوگدگمي* *dogdunmi*, "Hast thou struck?"

CONJUNCTIONS.

و *ve*, and.
 ده *deh*, and, likewise.
 حتي *hatti*, so, also.
 اگر *eger*, if.
 مگر *meger*, but, except.
 گرك *gerek*, }
 گاه *giah*, } whether, either, or.
 بله *bileh*, also, not alone.
 گرتچه *gertcheh*, }
 اگرتچه *egertcheh*, } although.
 تڤ *tek*, provided that.
 كه *keh*, since, for.
 بويله *buileh*, }
 شويله *shuileh*, } so, thus.
 استر *ister*, or, either.
 دخي *dakhi*, yet, still, also.

انچق *andgak*, but.
 يا *ya*, or.
 ياخود *yakhod*, or, either.
 هم *hem*, also.
 اما *emma*, but.
 لکن *lakın*, nevertheless, notwithstanding.
 گنه *gineh*, still, even.
 پس *peş*, then, now, but.
 تا *ta*, since that.
 زيرا *zira*, for, because.
 چون *tchun*, }
 چونکه *tchunkeh*, } since, when.
 يوخسه *yokhsah*, else, save.
 ايله *ileh*, with, and.
 مادامکه *madamkeh*, whilst.
 نه *neh*, neither, nor.

Frequently, instead of repeating the Copulative Conjunction و *ve*, the Preposition ایله *ileh* or ال *ileh*, "with," is used ; as,

خاکه دوشوب، رسته زال و سام
قالدي فلکده بر ايکي قوري نام

"Rustem, and (together with) Zal, and Sam, have fallen to the earth ;

"While nothing in the universe remains of them, but an empty name."

If two Verbs are used Conjunctively, the sense of و *ve* is frequently expressed by putting the former in the Gerund in *ub* ; as, قالقور ياتوب قالقور *yatub kalkar*, "It fell and rose ;" اوقيوب يازار *okiub yazar*, "He read and wrote." ياتور قالقور *yatur kalkar*, and اوقور يازار *okur yazar*, are also used in the same sense.

The Copulative or Disjunctive Conjunctions are seldom used with Numerals ; as, بيش بيك ايکي يوز التمش بيش ييل *besb bin iki yoz altmish besb yil*, "five thousand two hundred and sixty-five years ;" اون يگرمي اوتز آدم *on yegirmi otuz adem*, "ten, twenty, or thirty men."

INTERJECTIONS.

اُ *a*, O !
هاي هاي *hai hai*, Alas !
بره *bireh*, Ho !
با *ba*, No !
ايواه *aiwah*, Oh !
دریغ *derigh*, }
دریغا *derigha*, } Alas !
بهی *behi*, O !
زینهار *zinhar*, Take care !
افرین *aferin*, Well done !
سوله *solah*, Get you gone !
هایداه *haidah*, Go on !

اُ *ah*, Oh ! Ah !
وای *vai*, Woe !
با *ba*, Heigh !
سوسا *susa*, Hist ! Hush !
مدد *meded*, O help !
اخ *akh*, Oh !
یا *ya*, O ! Ho !
بره *bireh*, }
هی *hi*, } Hollo ! Ho there !
په *poh*, Fine ! Well !
په *poh poh*, Very fine !
فی گدر *fi gider*, Get you gone ! Away !

OF SYNTAX.

THE Article *bir*, though usually prefixed to its Noun, is, in construction, sometimes subjoined to it; the Noun being put either in the Genitive or Ablative Case, and the Article receiving the termination of *i* ي or *si* سي; as, *Dervishün biri* درویشک بری, "a Dervish;" *padshahlerden birisi* پادشاهلردن برسی, "a King."

روایت ایدر لر که پادشاهلردن برسی بر زاهده بر کسوت زیبا و خلعت دیبا عطا قلدي
 "It is related, that a King gave a beautiful vest and embroidered robe to a Monk."

When two Substantives come together, the former is put in the Genitive Case; and the latter has *i* ي added to it if ending in a Consonant, or *si* سي if in a Vowel; as, *Pashanū ōghli* پاشانک اوغلی, "the son of the Pasha," literally, "of the Pasha the son;" *Pashanū babasi* پاشانک باباسی, "the Pasha's father."

اوتورمشلر رباحین دست بر دست کلاهن کچ روا اتمش لاله مست
 سزلمش نرگسک چشم سیاهی ایدرسزیننه مستانه نگاهي

"The odoriferous Herbs join their hands together;

"The languid Tulips bend beneath their crowns;

"The black eyes of the Narcissus shine forth;

"While you behold them with an inebriated look."

If Declension is required, the Cases are affixed to the latter Substantive; as, *Pashanū ōghlinū* پاشانک اوغلینک, "Of the Pasha's son;" *Pashanū babasi yeh* پاشانک باباسی یه, "To the Pasha's father."

If three Substantives come together in the same manner, in addition to the *i* ي or *si* سي of the second Substantive, the sign of the Genitive Case is subjoined; and the third also takes *i* ي or *si* سي; as, *Pashanū ōghlinū āti* پاشانک اوغلینک آتی, "the horse of the son of the Pasha;" *Pashanū ōghlinū ātleriden* پاشانک اوغلینک آتلیردن, "from the Pasha's son's horses."

When the sense is indefinite, or the two Substantives relate to the same thing, the former

remains in the Nominative Case; as, پاشا اوغلي *Pasha ôghli*, "the son of a Pasha;" پاشا باباسي *Pasha babasi*, "a Pasha's father;" بچ شهري *Betch sheheri*, "the city of Vienna;" طونا صوبي *Tuna suyî*, "the river Danube."

When two Substantives are used, the one expressive of the material of the other, they are either both left in the Nominative, the material Substantive being prefixed like an Adjective; or the former is put in the Ablative Case; as, دمر قپو *demir kapu*, "a gate of iron," "an iron gate;" التون زنجير *altun zendgir*, "a golden chain;" دمر دن قپو *demirden kapu*, "an iron gate," "a gate made from iron;" التون دن زنجير *altunden zendgir*, "a chain made of gold."

بر طاغدر ايدرلر كه آي انده ييلده بر كره طوغر و اول طاغده بر جزيره واردر نيچه دركلر واردر
هر دركك اوستينده بر التون كوشك واردر ديو روايت اولنور

"It is narrated, that there is a mountain in which the Moon rises but once a-year; and within that mountain is an island: and it is said that there are there a great many high columns, upon each of which is a balcony of gold."

In Compound Nouns, the latter alone is subject to declension; as, غنچه لبليينه *guntcheh leblerineh*, "to her lips like rose-buds," from غنچه لب *ghuntcheh leb*.

The Adjective is usually prefixed to its Substantive, without undergoing any change on account of Gender, Number, or Case; as, ايو آدم *éiu âdem*, "a good man;" ايو آدملر *éiu âdemlerûn*, "of good men;" ايو عورتلر *éiu awretler*, "good women."

The Turks sometimes adopt the Persian mode of subjoining the Adjective to its Substantive, called by the Arabs إضافة لفظية *izâfeṭun lefziyefun*; in which case, the Substantive either has the letter ي attached, or is read with *esreh*; as, آهوي گوزل *âhui guzel*, "a beautiful fawn;" يمشي شرين *imishi sherin*, "sweet fruits."

اختلاف زمانه مختلف النوان درلو اصدادن اولان انواع ميوه هاي شرين اشجاري تزيين ايلمش

"Different sweet fruits, for different seasons, of various colours, and produced from different species, adorned the trees."

When the Adjective is subjoined to its Substantive, the Adjective admits of declension, like a Noun; as, بر شهر عظيمه دخل اولدم *bir sheheri aẓimeh dakhil ôldum*, "I arrived at a great city," instead of بر عظيم شهره دخل اولدم *bir aẓim sheherch dakhil ôldum*.

In comparison, the Adjective is put after the Case it governs ; as, *اندن یگدر andan yegdur*, “better than him;” *ادملرک گوزلی ademlerun guzeli*, “the handsomest of men.”

شجاعته رستمین اقوا و ساحتده حاطیدن اسخا ایدي

“In strength, he surpassed Rustem; and in liberality, he excelled Hatem.”

Adjectives of Number and Quantity are generally joined to Nouns in the Singular Number ; as, *بیٹ آدم bin adem*, “a thousand men (man);” *اون سکزیل on sekiz yıl*, “eighteen years (year);” *ایکی قده شراب iki kedah sherab*, “two cups (cup) of wine.”

ایکی بیٹ آدم ایله عمر بگی مأمور اتدیلر

“He commanded Omar Beg to go, with two thousand men.”

نه عجبدر که بو نیچه کافر میاننده اق صقائلو کافر یوقدر

“How strange, that, among so many Infidels (Infidel), there is not one with a white beard!”

Adjectives implying plenty or want generally require their Substantives to be in the Ablative Case; as, *میوهدن طولو mivehden dolu*, “full of (from) fruit;” *اکیلدن خالی akilden khali*, “void of knowledge.”

چون صباح اولدي زاهد خلوتي خلعتدن خالي و مرید جدید غایب و ناپدید بولدي

“When morning dawned, the Monk found his cell destitute of his vest, and his new Disciple absent and invisible.”

حاجت hadget, *احتیاج ihtiadg*, and *محتاج muhtadg*, signifying “need” or “necessity,” govern a Dative Case; as, *بنم اره حاجتم یوقدر benum ireh hadgetim yoktur*, “I have no need of a husband;” *بنم ماله احتیاجم یوقدر benum maleh ihtiadgim yokdur*, “I have no occasion for riches.”

Adjectives signifying “fit,” “worthy,” “able,” or “becoming;” such as, *لائق laik*, “worthy;” *مستحق mustehakk*, “deserving;” *طالب talib*, “desirous;” *کادر kadir*, “able;” *موافق muafik*, “fit;” *قابل kabil*, “adapted;” *مناسب munaseb*, “suitable;” *واقف wakif*, “versed;” “skilled;” *عاجز aedgi*, “unfit;” “unable;” *حاضر hazir*, “prepared;” *شامل shamil*, “containing;” govern the Dative Case; as, *ذکره لائق zikreh laik*, “worthy to be remembered;” *قتله مستحق kitleh mustehakk*, “worthy of death;” *علمه طالب ilmeh talib*, “desirous of knowledge;” *بر نسنه یه کادر bir nesneh yeh kadir*, “equal to any thing;” “fit for any thing;” *اعتقاده قابل eitikadeh kabil*, “adapted for belief;” “credible.”

درگاه دولت پناه خدمتند لایق سرو قدلر و لاله حدار گتروب

“They brought Virgins, tall as the cypresses, beautiful as tulips, worthy of the presence of the asylum of Sovereignty.”

The Turks, when absolute Negation is signified, frequently use a Double Negative; which does not, as in English, destroy itself.

روایت ایدرلر که هندوستانده بر طاغ وار که سوار دگل هیچ بر پیداه بله صعود اتمیش

“It is related, that in Hindostan there is a mountain which neither horseman nor footman has ever ascended.”

The Pronoun *bu* relates to the nearest objects, *shu* to those which are at a greater distance, and *ol* to the most remote.

The Verb is usually preceded by its Nominative Case, with which it agrees in Person, though not always in Number; a Noun in the Plural being frequently joined to a Verb in the Singular, and a Noun in the Singular to a Verb in the Plural; as, *anlar gitti*, “they came,” for *gittiler*; *bir katch ādem vardi*, “some men went.”

قلدي شبنم ينه جوهر دار تیغ سوسني
زاله لالدي هواي توبيله گلشني

“Again the dew glitters on the leaves of the lily, like the sparkling of a bright scymetar :

“The dew-drops fall through the air on the garden of roses.”

بزه پادشاه حضرتلري التفات گوستروب وافر احسن اتدیلر

“His Highness the Emperor shewed us honour, and conferred many benefits on us.”

The Third Person Plural of a Verb is frequently used for the Third Person Singular, as a mark of respect or regard; as, *Mohammed Efendi neh biurdilar* ? “What has Mohammed Efendi prescribed ?

The First Person Plural is sometimes employed when the speaker or writer alludes to himself, instead of the First Person Singular; as, *Doai khair neh tchiok derde derman bulundughun gurdük*, “I have seen, by devout prayers we find solace for many evils,” instead of *gurdum*.

Active Verbs generally govern the Accusative Case; which, however, if not used in a determinate sense, is the same as the Nominative; as, *آت الدم āt aldum*, "I have bought a horse;" *بو آتي الدم bu āti aldum*, "I have bought this horse."

بو در سوزم بعد اسلام
گوگلم سني سومك ديگر

"This, let me say, after wishing thee happiness,—

"My heart aspires to love thee."

بنوي گلزار اتدي شولدگلسو هوايي مشكناب
كم يره ايننجه اولور قطره شبنم گلاب
چرخ اوتاق قوردي گلستان اوستنه گونلك سحاب

"The sweetness of the rose-bed has made the air so fragrant,

"That the dew, before it falls, is changed into rose-water :

"The sky has spread a pavilion of bright clouds over the garden."

The Defective Verb *ايم im*, and the Verb Substantive *توليق olmak*, "To be," require the Nominative Case; as, *اسمي ابراهيم در ismi Ibrahim dur*, "His name is Ibrahim;" *بابام وزير اولمشدر babam Vezir olmishtur*, "My father was Vizier."

When the Defective Verb is employed to signify possession, the Genitive Case is used; as, *کيمنک در بو او kimun dur bu ev*, "Whose house is this?" "Of whom is this the house?" *بو کتاب انک در bu kitab anun dur*, "This book is his."

The Verb Impersonal *وار war*, signifying possession, also requires the Genitive Case; as, *بر عورتک بر طاوغي وار ايدي bir avretun bir taughu war idi*, "A woman had a hen."

ارناود حاکمینک اسکندر نام برخوش قیافت اوغلي وارايدي

"The Prince of Albania had a handsome son, named Alexander."

As great numbers of Turkish Verbs govern the Dative and Ablative Cases, a List of the Verbs usually requiring those Cases is subjoined; which may be usefully referred to, when the regimen is doubtful.

VERBS WHICH USUALLY GOVERN THE DATIVE CASE.

- اجازت ايتىڭ *idgiazet itmek*, to allow.
 اجازت وېرىمىڭ *idgiazet virmek*, to permit.
 ارزاني قىلىڭ *irzani kilmek*, to concede.
 استىقبال ايتىڭ *istikbal itmek*, to go against.
 اشتغال ايتىڭ *ishtighal itmek*, to attend, to apply.
 اعتراف ايتىڭ *itraf itmek*, to confess, to acknowledge.
 اعتبار ايتىڭ *itibar itmek*, to esteem, to regard.
 اقرار ايتىڭ *ikrar itmek*, to promise, to agree.
 التجا ايتىڭ *iltidgia itmek*, to take refuge, to flee to.
 انكار ايتىڭ *inkar itmek*, to deny.
 اورمىڭ *ürmek*, to beat, to strike.
 اولشىڭ *ülashmak*, to arrive at, to touch.
 ايرىمىڭ *irmek*, to reach, to arrive at.
 باعث اولىڭ *baış olmak*, to be the cause or origin.
 باشلىڭ *bashlamak*, to begin.
 بغشلىڭ *baghishlamak*, to give.
 بىقىڭ *bakmak*, to look.
 بىزىمىڭ *benzemek*, to resemble, to be like.
 بىلدىرىمىڭ *bildürmek*, to be ashamed.
 تېھىمل ايتىڭ *tehemmel itmek*, to suffer, to bear.
 تصديق ايتىڭ *testik itmek*, to affirm.
- تعليم ايتىڭ *tealim itmek*, to teach.
 تعجب اولىڭ *teadgiub olmak*, to wonder.
 تىقىد ايتىڭ *tikiyed itmek*, to attend diligently.
 تىقىد اورىزە اولىڭ *tikiyed üzreh olmak*, to apply.
 جىست اولىڭ *dgust olmak*, to be quick.
 جەد ايتىڭ *dgehid itmek*, to work hard.
 چالىڭ *tchalmak*, to beat, to strike.
 چالشىڭ *tchalishmak*, to attempt.
 خېرىرىمىڭ *kheber virmek*, to be ashamed.
 حاملە اولىڭ *hamileh olmak*, to be pregnant.
 حجاب ايتىڭ *hidgiab itmek*, to be modest, to be ashamed.
 حسد ايتىڭ *hesed itmek*, to envy.
 حيران اولىڭ *hiran olmak*, to be astonished.
 داخل اولىڭ *dahil olmak*, to reach.
 دوش گلىمىڭ *dosh gelmek* } to occur,
 دوش اولىڭ *dosh olmak* } to happen.
 دوشىڭ *doshmek*, to fall into.
 دونىڭ *donmek*, to revert, to convert.
 دىمىڭ *dimek*, to say, to call.
 دىگىمىڭ *degmek*, to be worth, to touch.
 راست گلىمىڭ *rast gelmek*, to meet, to happen.
 راضى اولىڭ *razi olmak*, to acquiesce.
 راغب اولىڭ *raghib olmak*, to desire, to seek.

سبب اوليق *şebab olmak*, to cause.
 سزاوار اوليق *şizavar olmak*, to be fit,
 to be worthy.
 سست اوليق *şust olmak*, to be slow, re-
 miss, careless.
 سعی ایتیک *şai etmek*, to attempt.
 سوال ایتیک *şual etmek*, to ask, to in-
 quire, to seek.
 شغل ایتیک *shughul etmek*, to apply
 oneself.
 صاتیشیق *şatishmak*, to happen, to
 occur.
 صبر ایتیک *saber etmek*, to bear patiently,
 to be patient.
 صغینیق *şaghinmak*, to flee to, to
 trust in.
 صورمق *şormak*, to ask, seek, inquire.
 طاقت گتورمک *taket geturmek*, to suffice.
 طوقنیق *dokunmak*, to touch, to reach.
 ظفر بولمق *zufer bulmak*, to conquer,
 to overcome.
 عفو ایتیک *afu etmek*, to pardon, forgive.
 عهد ایتیک *ahed etmek*, to promise.
 غالب اولیق *ghalib olmak*, to conquer.
 قادر اولیق *kadir olmak*, to be able.
 قانع اولیق *kanev olmak*, to be content,
 to have sufficient.
 قاقیمق *kakimak*, to get angry.
 قتله حکم ایتیک *kitleh hukem etmek*, to pass
 sentence of death.
 قناعت ایتیک *kenaat etmek*, to have suf-
 ficient.

قچینمق *katchinmak*, to flee to.
 قیقیمق *kimak*, to destroy, kill, hurt,
 offend.
 کوشش ایتیک *koshish etmek*, to endeavour,
 to try to do.
 لایق اولیق *laik olmak*, to be worthy.
 مالک اولیق *malik olmak*, to be rich.
 مبتلا اولیق *mubtela olmak*, to be seized
 with.
 متحیر اولیق *mutehiyer olmak*, to won-
 der, to be astonished.
 مراجعت ایتیک *muradgeat etmek*, to flee to,
 to take refuge, to call upon.
 مستحق اولیق *mustehakk olmak*, to be
 worthy, to deserve.
 مشغول اولیق *mushghul olmak*, to be em-
 ployed, to apply, to devote.
 مفید اولیق *mufiled olmak*, to be useful,
 to produce.
 مقابل اولیق *mukabil olmak*, to happen,
 to occur.
 مقید اولیق *makied olmak*, to attend,
 to apply, to bend oneself.
 موجب اولیق *mudgib olmak*, to be the
 cause.
 ناظر اولیق *nazir olmak*, to look.
 نایل اولیق *nail olmak*, to overtake,
 to follow.
 نگران اولیق *nigeran olmak*, to look.
 نظر ایتیک *nazir etmek*, to look.
 وارمق *warmak*, to go.
 واصل اولیق *vasil olmak*, to reach.

واقع اولمق *vakea olmak*, to happen.
 واقف اولمق *vakif olmak*, to be versed
 in, to be learned.
 وصول اولمق *vusul olmak*, to arrive at.
 ویرمک *virmeğ*, to give.
 یاپیشمق *yapishmak*, to lay hold of,
 to attack.

یاقیق *yakmak*, to burn.
 یاقشیمق *yakishmak*, to befit, to become.
 یانمق *yanmak*, to light, to burn.
 یتیمک *yitmek*, to suffice, to be equal to.
 یرامق *yaramak*, to be worth.
 یمک *yimeğ*, to eat, to receive.

VERBS WHICH USUALLY GOVERN THE ABLATIVE CASE.

ایا ایتیمک *iba itmek*, to flee.
 اجتناب ایتیمک *ıdgtinab itmek*, to avoid, to
 flee.
 احتراز ایتیمک *ıhtiraz itmek*, to take care,
 to beware.
 احتیاز ایتیمک *ıhtıazar itmek*, to take care.
 احتیاط ایتیمک *ıhtıat itmek*, to take care of
 himself.
 ازمق *azmak*, to deviate, to stray,
 to wander.
 اشمق *ashmak*, to pass over, to
 overcome.
 آگاه اولمق *agah olmak*, to understand.
 اکراه ایتیمک *ıkraha itmek*, to hate.
 اگرنیمک *ıgrenmek*, to abhor.
 اوصانمق *oşanmak*, to dislike.
 بری اولمق *biri olmak*, to be free.
 بزمک *bezmeğ*, to dislike, to loathe.
 بیهن ایتیمک *bihien itmek*, to traduce.
 بیزار اولمق *biżar olmak*, to dislike.
 تجاوز ایتیمک *tıdgauz itmek*, to exceed.
 چقیمق *tchikmak*, to go forth.
 چکمک *tchikilmek*, to restore.

چکنیمک *tcheķinmek*, to recede, to
 retire.
 حجاب ایتیمک *hıdgiab itmek*, to be
 ashamed.
 حزار ایتیمک *hezar itmek*, to take care of
 oneself, to guard against.
 حظ ایتیمک *hezz itmek*, to delight.
 خالی اولمق *khali olmak*, to cease.
 خبر المق *kheber almak*, to hear, to
 understand, to receive news.
 خبر دار اولمق *kheber dar olmak*, to make
 known, to convince.
 دریغ ایتیمک *derigh itmek*, to deny,
 to refuse.
 راضی اولمق *razi olmak*, to please oneself.
 رجا ایتیمک *ridgia itmek*, to hope, to ask.
 سوال ایتیمک *sual itmek*, to ask to inter-
 rogate.
 صقنیمق *sakinmak*, to take care.
 صومق *şormak*, to ask, to inquire.
 عاجز قالمق *aedgiż kalmak*, to be weak,
 to be powerless.
 عبور ایتیمک *ıbur itmek*, to pass over.

غافل اولیق *ghafil olmak*, to be incautious,
to be unmindful.
عفو ایتیک *afu itmek*, to pardon, to
forgive.
فارغ اولیق *farigh olmak*, to be free.
فرأغت ایتیک *feraghet itmek*, to relinquish.
قاچیق *katchmak*, to flee.
قویبق *kopmak*, to arise, to begin.
قورترمق *kurtarmak*, to free, to libe-
rate.
قورتلیق *kurtulmak*, to free, to deliver,
to liberate.
قورقمق *korkmak*, to fear.

گچمک *getchmek*, to pass through,
to leave, to relinquish.
مأمول ایتیک *meemul itmek*, to hope, to ask.
مکروم اولیق *mehrum olmak*, to be frus-
trated, disappointed.
مکروم قالمق *mehrum kalmak*, to be frus-
trated.
مراد اولیق *murad olmak*, to intend.
مرور ایتیک *marur itmek*, to pass.
واز گچمک *vaṣ getchmek*, to leave, to
relinquish, to desist.
واز گلمک *vaṣ gelmek*, to desist.

Verbs Passive, in like manner, sometimes govern the Dative, and sometimes the Ablative Case; as, اول قلعہ سلیمان الندن فتح اولندی *ana tutuldi*, "It was taken by him;" اول قلعہ سلیمان الندن فتح اولندی *öl kelaḥ Suliman elinden feth olundi*, "That castle was taken by Suliman."

The Infinitive Mood, when used in construction with another Verb, is always put into that Case which the Verb governs, in the same manner as a Noun; as, مومی یاقیغه وارور *mumi yakmagheh varur*, "He goes to light a candle," not یاقیق *yakmak*.

ایکی مدینه ناک اهالیسی رأی واحد اوزرینه متفق و متحد اولسه لر انلرک اوزرینه دشمن ظفر بولیغه قادر اولمز اما قچنکه رأی و تدبیرلری بربرینه مخالف و مغایر اولسه جبهه سی هلاک اولورار

"If the inhabitants of two cities have concord and unanimity among themselves, an enemy will not be able to conquer them; but when their counsels and deliberations are divided by discord, they all perish."

The Verbs اولیق *olmak*, "To be;" ایتیک *istemek*, "to be willing;" اوگرتیمک *ogretmek*, "to teach;" بیورمق *biurmak*, "to command;" بلمک *bilmek*, "to know;" لایق اولیق *laik olmak*, "to be worthy;" روا اولیق *reva olmak*, "to be lawful;" دلمک *dilmek*, "to desire;" طالب ایتیک *talib itmek*, "to ask," "to seek;" are used in the Infinitive Mood, without being put into any Case.

Participles and Gerunds govern the same Cases as the Verbs from which they are derived.

The Declinable Participles are subject to Number and Case, in the same manner as Nouns. They also take the Possessive Affixes.

The sense of the Gerunds is generally governed by the Verb on which the sentence depends, whose Mood, Tense, Number, and Person are understood to the Gerund. In long sentences, they serve to point out the suspension of the sense at the various divisions, until the concluding member is formed by the Governing Verb; in the same manner as our marks of Punctuation, to the use of which the Turks are strangers.

روایت اولنور که ینہ دریای قرقیسا ده بریر واردر آنکه ارسلان اغزی دیرلر عجم دلنده دهن شیر دیرلر جیع دریاده یوکسلک یر یوقدر دیرلر اندن اشاغي واقع اولان صوبه مرده آب دیرلر اصلا اندن اوتہ گیلر وارمز زیرا هر گمی که انده دوشه بهر حال غرق اولوب خلقي هلاک اولور و متاعلری تلف اولور پس اول دهن شیر دیدکلری یرده توجدن بر مذاره واردر انک اوستنده بر بت قومشدر در قامتی بر آدم بویی قدر در ایاغ اوزرنده دیکلمش طورور اول بقی اوستاد شوبله اتمشدر که روزگار اسسه گچه انلری حرکت ایدوب بوندن اوتہ گتمه دیو اشارت ایدر زیرا انی گچن گمی سلامتہ چقماز یکجیلر اول بقی اراندن گوردکلری گبی تدارک ایدوب اندن اوتہ گچمزلر و یاننه دخی اوغرامزلر بلکه اردلریده دونرلر

"It is related, that in the Sea of Karkisa there is a certain place, called 'The Lion's Mouth', in Persian, *Dehani Shir*; and it is said, that there is not a higher place on the borders of that sea. A river which runs from beneath this place, is called *Murde Ab*, 'The Dead Water.' They say no ship can go beyond this place; for that whatever vessel falls unto this gulph is completely overwhelmed, the men perish, and the goods on board are lost. On this account, a pillar of bronze has been erected in the place, called 'The Lion's Mouth'; on which is placed a statue of human form, standing on its feet. This statue has been so constructed, that, whenever the wind blows, it moves its hands, as it were to point out 'Go not any further; for any ship that passes this spot shall not escape.' As soon as the sailors behold this statue they proceed not any further, nor go near the side where it stands, but immediately return."

V O C A B U L A R Y

AND

DIALOGUES.

VOCABULARY.

ENGLISH. PRONUNCIATION. TURKISH. ENGLISH. PRONUNCIATION. TURKISH.

D A Y S.

Sunday,	<i>Bazar giuni,</i>	بازار گونی	Thursday,	<i>Pendg shembah,</i>	پنجشنبه
Monday,	<i>Bazar ertesi,</i>	بازار ارته‌سی	Friday,	<i>Dgiumah,</i>	جمعه
Tuesday,	<i>Sali giuni,</i>	صالی گونی	Saturday,	<i>Dgiumah ertesi,</i>	جمعه ارته‌سی
Wednesday,	<i>Tchehar shembah,</i>	چهارشنبه			

MONTHS.*

SOLAR MONTHS.

January,	<i>Kianuni sani,</i>	كانون ثاني	July,	<i>Temuz,</i>	تموز
February,	<i>Shubat,</i>	شباط	August,	<i>Ab,</i>	اب
March,	<i>Mart,</i>	مارت	September,	<i>Eilul,</i>	ايلول
April,	<i>Nisan,</i>	نيسان	October,	<i>Tesherini evel,</i>	تشرين اول
May,	<i>Aiar,</i>	ايار	November,	<i>Tesherini sani,</i>	تشرين ثاني
June,	<i>Haziran,</i>	حزيران	December,	<i>Kianuni evel,</i>	كانون اول

LUNAR MONTHS.†

Dec. 1831, to Jan. 4, 1832.	<i>Redgeb,</i>	ب	رجب
January 5, to February 2,	<i>Shaban,</i>	ش	شعبان
February 3, to March 3,	<i>Ramazan,</i>	ن	رمضان
March 4, to April 1,	<i>Shual,</i>	ل	شوال
April 2, to May 1,	<i>Zil'kadah,</i>	ذ	ذي القعدة
May 2, to May 30,	<i>Zil'hidgeh,</i>	ذ	ذي الحجة
May 31, to June 29,	<i>Moharrem,</i>	م	محرم
June 30, to July 28,	<i>Séfer,</i>	ص	صفر
July 29, to Aug. 27,	<i>Rebiul evel,</i>	ر	ربيع الاول
August 28, to September 25,	<i>Rebiul akher,</i>	ر	ربيع الاخر
September 26, to October 25,	<i>Dgemazi el evel</i>	ج	جاذي الاول
October 26, to November 23,	<i>Dgemazi elakher,</i>	ج	جاذي الاخر

* The Turks have two sorts of Months—the Solar Months, and the Lunar Months: the latter are moveable, and, in a revolution of 32 years, pass through each of our months. In writing the names of the Lunar Months, the letters alone are generally used.

† These are the corresponding Months in our Calendar to the Turkish Lunar Months for the year 1832.

THE UNIVERSE.

God, Creator of the Universe,	<i>Allah khalik almugiudat,</i>	الله خالق الموجودات
The Creation,	<i>Makhluk,</i>	مخلوق
Nature,	<i>Ṭabiat, mudgiudat,</i>	طبیعت موجودات
A body,	<i>Dješid,</i>	جسد
A spirit,	<i>Rouh,</i>	روح
Matter,	<i>Hiula,</i>	هیولا
Substance,	<i>Dgevher,</i>	جوهر
The world,	<i>Dunia,</i>	دنیا
Heaven,	<i>Giog, giogler,</i>	گوت گوتگر Pl.
Paradise,	<i>Dgennet,</i>	جنت
The Saints,	<i>Evlialer,</i>	اولیاء
The Angels,	<i>Melikler,</i>	ملک
A Martyr,	<i>Shahid,</i>	شاهد
A Prophet,	<i>Peighamber, reşul,</i>	پیغمبر رسول
An Apostle,	<i>Havari,</i>	جواری
The Evangelists,	<i>İngildgi,</i>	انجیلی
The four elements,	<i>Anasiri erbeah,</i>	عناصر اربعه
The firmament.	<i>Ildizler giogi,</i>	یلدیزلر گوگی
The empyreal heavens,	<i>Alemi dgeberut,</i>	عالم جبروت
Hell,	<i>Dgehenem,</i>	جهنم
Purgatory,	<i>Eraf,</i>	اعراف
The Devils,	<i>Sheitanler,</i>	شیطانلر

TIME.

A day,	<i>Giun,</i>	گون
The dawn,	<i>Giun agharmaşı,</i>	گون اغرمسی
Sun-rise,	<i>Giun doghuşi,</i>	گون طوغرسی
Night,	<i>Gidgeh,</i>	گچه
Noon,	<i>Evileh,</i>	اوپله
Afternoon,	<i>İkindi,</i>	اکندي
Midnight,	<i>Yari gidgeh,</i>	یاری گچه
Morning,	<i>Şabah,</i>	صبح

The evening,	<i>Akhsham,</i>	اخشام
Sun-set,	<i>Gunesh batdughi,</i>	گونش باطدوغي
Between sunrise and mid-day,	<i>Kushlik,</i>	قوشلق
Twilight,	<i>Akhsham nemazi,</i>	اخشام نمازي
A holy day,	<i>İid, yorti-gun, beiram,</i>	عيد يورتي گون بيرام
To-day,	<i>Bu-gun,</i>	بوگون
Yesterday,	<i>Dun,</i>	دون
The day before yesterday,	<i>Ô bir gun,</i>	اوبرگون
To-morrow,	<i>Yarin,</i>	يارن
The day after to-morrow,	<i>Yarin degül ô bir gun,</i>	يارن دگل اوبرگون
An hour,	<i>Bir şaet,</i>	بر ساعت
Half-an-hour,	<i>Yarim şaet,</i>	يارم ساعت
A quarter-of-an-hour,	<i>Bir tchirek şaet,</i>	بر چيرك ساعت
Three-quarters-of-an-hour,	<i>Ûtch tchirek şaet,</i>	اوچ چيرك ساعت
A minute,	<i>Dakikah,</i>	دقيقه
A week,	<i>Hefteh,</i>	هفته
A month,	<i>Ai,</i>	اي
A year,	<i>Şineh,</i>	سنه
Leap year,	<i>Kebişeh,</i>	كبيسه
The equinox,	<i>Eitid al leil ve nihar,</i>	اعتدال ليل و نهار
Time,	<i>Zeman,</i>	زمان
Eternity,	<i>Ezliet,</i>	ازليّة
The beginning.	<i>Ebteda,</i>	ابتدا
The middle,	<i>Ôrtah,</i>	اورته
The end,	<i>Nehaiet,</i>	نهایت

THE STARS, NATURAL PHÆNOMENA, &c.

A star,	<i>Yeldiz,</i>	يلدز
The sun,	<i>Gunesh,</i>	گونش
The moon,	<i>Ai,</i>	اي
Half moon,	<i>Yarim ai,</i>	يارم اي
A planet,	<i>Şiareh,</i>	سياره

A comet,	<i>Kuirukli yeldiz,</i>	قویرق‌لی یلدز
The Signs of the Zodiac,	<i>Burudgi şema,</i>	بروج سما
The sunbeams,	<i>Ziya, pertev,</i>	ضیا پرتو
Light,	<i>Aidinlik,</i>	ایدنلق
Darkness,	<i>Karanlik,</i>	قرانلق
Heat,	<i>Işşidgak,</i>	اسیتجاق
Cold,	<i>Sûk,</i>	صوق
A vapour,	<i>Bukhar,</i>	بخار
The wind,	<i>Ruzgiar,</i>	روزگار
The Autumnal wind,	<i>Bad hızan,</i>	باد حزان
A strong wind.	<i>Şakht yil,</i>	سخت یل
A favourable wind,	<i>Eyam,</i>	ایام
The East,	<i>Gun doğuşı,</i>	گون طوغوسی
The West,	<i>Baî,</i>	باطی
The South,	<i>Kibleh,</i>	قبلة
The South-East,	<i>Kesheshlemeh,</i>	کششلمه
The South-West,	<i>Lodoş,</i>	لدوس
The North,	<i>Yeldiz,</i>	یلدز
The North-East,	<i>Poiraz,</i>	پویراز
The North-West,	<i>Karah yil,</i>	قره یل
Fair weather,	<i>Atchik hava,</i>	اچق هوا
Rainy weather,	<i>Yaghmurlu hava,</i>	یاغمورلو هوا
A cloud,	<i>Bulet,</i>	بولت
Rain,	<i>Yaghmur,</i>	یاغمور
Hail,	<i>Dolu,</i>	دولو
Snow,	<i>Kar,</i>	قار
Frost,	<i>Sûk, shebnem,</i>	صوق شبنم
Thaw,	<i>Buzların inmesi,</i>	بوزلرک اینمسی
Ice,	<i>Buz,</i>	بوز
Dew,	<i>Tcheh,</i>	چه
A fog,	<i>Duman,</i>	طومان
A tempest,	<i>Tufan,</i>	طوفان

A storm,	<i>Şaghanak,</i>	صغلق
A flash of lightning,	<i>Shimshek,</i>	شمشك
Thunder,	<i>Ildirim,</i>	يلدرم
A thunderbolt,	<i>Yashin ôki,</i>	ياش اوقي
The rainbow,	<i>Kuşi kuzah,</i>	قوس قزح
An earthquake,	<i>Zilzileh, ditremeh,</i>	زلزله دترمه
A solar eclipse,	<i>Gunesh dutulmaşi,</i>	گنش طوتلمه سي
The Equator,	<i>Muadili leil v nehar,</i>	معدل ليل ونهار
The line of the Equator,	<i>Khatı istiva,</i>	خط استوا
A Zone,	<i>Mintakah,</i>	منطقه
The Frozen Zone,	<i>Mintakahi mebrudeh,</i>	منطقه مبروده
The Torrid Zone,	<i>Mintakahi mahrukah,</i>	منطقه محروقه
The Temperate Zone,	<i>Mintakahi mutedileh,</i>	منطقه معتدله
The Sign of the Ram, Aries,	<i>Hamil burdgi,</i>	حمل برجی
Taurus,	<i>Sur burdgi,</i>	ثور برجی
Gemini,	<i>Dguza burdgi,</i>	جوزا برجی
Cancer,	<i>Şertan burdgi,</i>	سرطان برجی
Leo,	<i>Eşed burdgi,</i>	اسد برجی
Virgo,	<i>Şunbuleh burdgi,</i>	سنبله برجی
Libra,	<i>Mizan burdgi,</i>	ميزان برجی
Scorpio,	<i>Akreb burdgi,</i>	عقرب برجی
Sagittarius,	<i>Kous burdgi,</i>	قوس برجی
Capricornus,	<i>Dgedi burdgi,</i>	جدی برجی
Aquarius,	<i>Delu burdgi,</i>	د لوبرجی
Pisces,	<i>Hout burdgi,</i>	حوت برجی
Ursa Major,	<i>Dubbi ekber,</i>	دب اکبر
Ursa Minor,	<i>Dubbi asgher,</i>	دب اصغر
Draco,	<i>Heştenbereh,</i>	هشتنبیره
Corona,	<i>Elfekeh,</i>	الفکه
Orion,	<i>Elnesik,</i>	النسق

THE ELEMENTS.

Fire,	<i>Atesh,</i>	آتش	Earth,	<i>Toprak,</i>	طبراق
Air,	<i>Hava,</i>	هوا	Water,	<i>Su,</i>	صو

THE SEASONS.

The Four Seasons,	<i>Dort'faşil,</i>	دورت فصل	The Winter,	<i>Kış,</i>	تش
The Spring,	<i>Behar,</i>	بهار	The Dog-days,	<i>Eyami bahur,</i>	ایام باحور
The Summer,	<i>Yaz,</i>	یاز	The harvest-time,	<i>Ôrak zemani,</i>	اوراق زمانی
The Autumn,	<i>Şon bahar,</i>	صوت بهار	The rose-season,	<i>Gul muşimi,</i>	گل موسمی

MANKIND.

A man,	<i>Ir,</i>	ار
A woman,	<i>Evret,</i>	عورت
An old man,	<i>Kodgiah, ekhtiyar,</i>	قوجه اختیار
An old woman,	<i>Kodgiah,</i>	قوجه
A young man,	<i>Gunedg, dgiuvan,</i>	گنج جوان
A married woman,	<i>Êvlu evret,</i>	اولو عورت
A bachelor,	<i>Bekiar,</i>	بکار
A maid,	<i>Bîkr,</i>	بکر
A child,	<i>Tchodgiuk,</i>	چوجوق
A youth,	<i>Ôghlan,</i>	اوغلان
A virgin,	<i>Kız,</i>	قز
Childhood,	<i>Tchodgiuklik,</i>	چوجوقلق
Youth,	<i>Gunedglik,</i>	گنجلیک
Old age,	<i>Ekhtiarlik, kodgialik,</i>	اختیارلق قوجهلق

THE SENSES.

The sight,	<i>Kuvveti basîreh</i>	قوت باصره
The hearing,	<i>Kuvveti şamiêh,</i>	قوت سامعه
The smell,	<i>Kuvveti shameh,</i>	قوت شامه
The taste,	<i>Mezak,</i>	مذاق
The feeling,	<i>Kuvveti haşşeh, hışş,</i>	قوت حاسه حس
A colour,	<i>Boia, reng,</i>	بويا رنگ
A sound,	<i>Sada, şess,</i>	صدا سس

A smell,	<i>Koku, bui,</i>	قوتو بوي
A sweet smell,	<i>Khosh-bui,</i>	خوشبوي
A stench,	<i>Fena koku,</i>	فنا قوتو

PARTS OF THE BODY.

The body,	<i>Vudgiud, beden,</i>	وجود بدن	The shoulders,	<i>Ômuž,</i>	اوموز
A limb,	<i>Ujev,</i>	عضو	The breast,	<i>Giuguş,</i>	گوس
The head,	<i>Bash,</i>	باش	The elbows,	<i>Dirşek,</i>	ديرسك
The forehead,	<i>Alen,</i>	ال	The arms,	<i>Kol,</i>	قول
The crown,	<i>Bash tepeşî,</i>	باش تپهسي	The hand,	<i>El,</i>	ال
The skull,	<i>Bash tchinaghi,</i>	باش چناغي	The finger,	<i>Barmak,</i>	برمق
The face,	<i>Yuz,</i>	يوز	The nails,	<i>Tîrnak,</i>	طرنق
The eyes,	<i>Gioz,</i>	گوز	The belly,	<i>Karin,</i>	قارن
The eyebrows,	<i>Kash,</i>	قاش	The stomach,	<i>Mideh,</i>	معدة
The temples,	<i>Tchengneh bash,</i>	چنگه باش	The ribs,	<i>Yan,</i>	يان
The eyelid,	{ <i>Kîrpuk,</i> <i>Gioz kapaghi,</i>	{ كريك گوز قباغي	The navel,	<i>Giubek,</i>	گوبك
The eye-ball,	<i>Gioz bebegi,</i>	گوز بېگي	The knees,	<i>Diz,</i>	دیز
The nose,	<i>Burun,</i>	بورن	The calf,	<i>Baldîr,</i>	بالدر
The ears,	<i>Kulakler,</i>	قولقلر	The feet,	<i>Ayak,</i>	اياق
The cheeks,	<i>Yanâkler,</i>	يگانقلر	The ankle,	<i>Topuk,</i>	طوپق
Hair,	<i>Şatch,</i>	صاچ	The brain,	<i>Bein,</i>	بين
A moustache,	<i>Bik,</i>	بيق	Blood,	<i>Kan,</i>	قان
The beard,	<i>Şakal,</i>	صقال	A vein,	<i>Đamar,</i>	طبر
The mouth,	<i>Aghîz,</i>	اغز	An artery,	<i>Shah đamar,</i>	شاه طبر
A tooth,	<i>Dish,</i>	دیش	A nerve,	<i>Şinîr,</i>	سگر
The tongue,	<i>Dil,</i>	دل	A muscle,	<i>Şinîrli et,</i>	سگرلي ات
The palate,	<i>Demagh,</i>	دماغ	The heart,	<i>Yurek,</i>	يورک
The lips,	<i>Dudak,</i>	دوداق	The liver,	<i>Dgiger,</i>	جگر
The chin,	<i>Tcheñeh,</i>	چنگه	The lungs,	<i>Ak dgiger,</i>	اق جگر
The neck,	<i>Boiun,</i>	بويون	The spleen,	<i>Dulak,</i>	طلق
The gullet,	<i>Boghaž,</i>	بوغز	The bladder,	<i>Kavuk,</i>	قاوق
			The veins,	<i>Bel,</i>	بل

The bowels,	<i>Baghirsak,</i>	بغرساق	The skin,	<i>Deri,</i>	دري
The milk,	<i>Şud,</i>	سود	A bone,	<i>Kemuk,</i>	كموك
A cartilage,	<i>Girek,</i>	گیرك	The flesh,	<i>Et,</i>	ات
A membrane,	<i>Yufkah deridgek,</i>	یونقه دريجك	The fat,	<i>Şemez,</i>	سمز

THE SOUL.

The soul,	<i>Dgan,</i>	جان	Hope,	<i>Ümid, me'mul,</i>	اميد مائول
The mind,	<i>Zihn,</i>	ذهن	Fear,	<i>Korku,</i>	قورقو
The understanding,	<i>Akl,</i>	عقل	Despair,	<i>Ye'es,</i>	ياس
The will,	<i>Niet, iradet,</i>	نيت ارادت	Peace,	<i>Sulh,</i>	صلح
The reason,	<i>Nutk, hush,</i>	نطق هوش	Joy,	<i>Shazlik,</i>	شان لك
Sense,	<i>Feraşet,</i>	فراست	Pleasure,	<i>Şurur,</i>	سرور
Discretion,	<i>Ihtiraz,</i>	احتراز	Suspicion,	<i>Shubheh,</i>	شبهه
Wit,	<i>Zekia,</i>	ذكا	Desire, }	<i>Arzu,</i>	ارزو
Dulness,	<i>Hamakat,</i>	حمات	Wish, }		
Memory,	<i>Hefz,</i>	حفظ	Boldness,	<i>Dgişaret,</i>	جسارت
Forgetfulness,	<i>Nişian,</i>	نسيان	Bashfulness,	<i>Ütanmeh,</i>	اوتانمه
Wisdom,	<i>Hikmet,</i>	حكمت	Envy,	<i>Hesed,</i>	حسد
Folly,	<i>Delilek,</i>	دايلك	Trust,	<i>İtimad,</i>	اعتماد
Knowledge,	<i>İlm, bilgu,</i>	علم بلگو	Anger,	<i>Darghunlek,</i>	دارغونلق
A mistake,	<i>Yanlish,</i>	يگلش	Wrath,	<i>Ghazeb,</i>	غصب
Love,	<i>Eshk, muhebbet,</i>	عشق محبت	Pity,	<i>Merhemet,</i>	مرحمت
Hatred,	<i>Nefret, kin,</i>	نفرت کين	Mercy,	<i>Rehmet,</i>	رحمت

PROPERTIES.

Laughter,	<i>Gulmeh,</i>	گولمه	Sneezing,	<i>Akşirmeh,</i>	افسرمه
Weeping,	<i>Aghlish,</i>	اغلش	Numbness,	<i>Öiushdirmeh,</i>	اويوشدومه
The breath,	<i>Nefes,</i>	نفس	Drowsiness,	<i>Öiutmeh,</i>	اويوتمه
A sigh,	<i>Ah,</i>	آه	Sleep,	<i>Öiuku,</i>	اويكو

DISEASES.

A disease,	<i>Khastahlik,</i>	خسته لك
A pain,	<i>Aghri,</i>	اغري
A tooth-ache,	<i>Dish aghrişi,</i>	دیش اغريسي

A head-ache,	<i>Bash aghrisi,</i>	باش اغريسي
A fever,	<i>Humma, یشima,</i>	حما استيا
Malignant fever,	<i>Işimai muhrika,</i>	استيا مسرقة
The tertian ague,	<i>Işimai muselesah,</i>	استيا مثلثة
The quartan ague,	<i>Işimai murebbi,</i>	استيا مربع
A hot fit,	<i>Heraret,</i>	حرارت
Madness,	<i>Bihushlek,</i>	بيھوشلك
A cough,	<i>Ükşuruk,</i>	اوکسوروك
The jaundice,	<i>Şarilik,</i>	صاريلق
A rheum,	<i>Zekiam,</i>	زكام
The plague,	<i>Yumrudgiak, kheştehlek,</i>	يومروجق خستهلك
The small-pox,	<i>Tchitchek,</i>	چچك
The measles,	<i>Kizamuk,</i>	قزامق
The gout,	<i>Nikriş,</i>	نقریز
The dropsy,	<i>Iştışka,</i>	استسقا
A swelling,	<i>Shish,</i>	شيش
A cancer,	<i>Akilah,</i>	اکله
The cholic,	<i>Sandgi,</i>	سانجي
Apoplexy,	<i>Damlah,</i>	طيله
Asthma,	<i>Tek nefeshlik,</i>	طق نفسلق
Stomach-ache,	<i>Mideh bozukligi,</i>	معدة بوزقلغي
The heartburn,	<i>Yurek aghrisi,</i>	يورك اغريسي
A fistula,	<i>Maddeh,</i>	مادده
Diarrhœa,	<i>Ishal,</i>	اسهال
Dysentery,	<i>İtch aghrisi,</i>	اچ اغريسي
Epilepsy,	<i>Tutarik,</i>	طوتارق
Lues Venereæ,	<i>Frenk zâhmeti,</i>	فرنك زحمتي
Gonorrhœa,	<i>Bel sovukluĝi,</i>	بل صوقلغي
Piles,	<i>Maieh şil,</i>	مايه سيل
Dysury,	<i>Şidik zori,</i>	سديق زوري
The eye-ache,	<i>Gioz aghrisi,</i>	گوز اغريسي
Consumption,	<i>Verem,</i>	ورم

A wart,	<i>Tavuk giuti,</i>	طاوق گوتي
The quinsy,	<i>Dolmah boghaç,</i>	دولمه بوغز
A swoon,	<i>Yurek bailması,</i>	يورک بايلماسي
Inflammation,	<i>İshțial</i>	اشتعال
Palpitation of the heart,	<i>Yurek ditermesi,</i>	يورک دترمسي
Melancholy,	<i>Karah şevda,</i>	قره سودا

IMPERFECTIONS OF THE BODY.

Blind,	<i>K'ior,</i>	کور	Deaf,	<i>Saghir,</i>	صاغر
One-eyed,	<i>Bir gıoçli,</i>	برگوزلي	Dumb,	<i>Düşiz,</i>	دلسز
Hunch-backed,	<i>Kambour,</i>	قنبدور	Stammering,	<i>Pelteç,</i>	پلتک
Lame,	<i>Topal,</i>	طوپال	Bald,	<i>Taş bashlu,</i>	طاس باشلو
Squinting,	<i>Shashi gıoçli,</i>	شاشي گوزلي	Dwarfish,	<i>Dgiudgehlü,</i>	جوجه لو
Maimed,	<i>Tchiolak,</i>	چولاق	Squat,	<i>Bodur,</i>	بودر

KINDRED.

Father,	<i>Baba,</i>	بابا
Mother,	<i>Ana,</i>	انا
A son,	<i>Ôghul,</i>	اوغل
Daughter,	<i>Kız,</i>	کیز
Brother,	<i>Kardash,</i>	قرداش
Sister,	<i>Kız kardash,</i>	قز قرداش
Grandfather,	<i>Dedeh,</i>	دده
Grandmother,	<i>Buiuk ana,</i>	بيوک انا
A great-grandfather,	<i>Dedehnin babası,</i>	دده ننگ باباسي
A great-grandmother,	<i>Buiuk validehnnin anası,</i>	بيوک والدہ ننگ اناسي
A grandson,	<i>Ôghul ôghlu,</i>	اوغل اوغلو
A granddaughter,	<i>Ôghlunun kızı,</i>	اوغلوننگ کزي
Eldest brother,	<i>Ôlu kardash,</i>	اولو قرداش
Youngest brother,	<i>Kotchik kardash,</i>	کوچک قرداش
Uterine brother,	<i>Ôgi kardash,</i>	اوگي قرداش
Adopted brother,	<i>Akhret kardash,</i>	آخرت قرداش
A cousin,	<i>Amudgieh ôghli,</i>	عموجه اوغلي

Paternal uncle,	<i>Amudgieh,</i>	عمو
Maternal uncle,	<i>Dayi,</i>	دایي
Paternal aunt,	<i>Halah,</i>	حاله
Maternal aunt,	<i>Tizeh,</i>	تیزه
Nephew,	<i>Turun,</i>	طورن
Father-in-law,	<i>Kain ata,</i>	قاین انا
Mother-in-law,	<i>Kain ana,</i>	قاین انا
Son-in-law,	<i>Guigu,</i>	گويگو
Step-daughter,	<i>Gelin,</i>	گلن
Brother-in-law, }	<i>Kain,</i>	قاین
Wife's brother, }		
Wife's sister,	<i>Baldiz,</i>	بالدز
Husband's brother's wife,	<i>Gurmdgeh,</i>	گورمجه
Twins,	<i>İgiz,</i>	ایگیز
A mistress,	<i>Yaouklu,</i>	یاوکلو
	<i>Maeshukah,</i>	
A wedding,	<i>Nikiah,</i>	نکاح
A widow,	<i>Dul evret,</i>	دول عورت
A widower,	<i>Dul ir,</i>	دول ار
An orphan,	<i>Euksi,</i>	اوکسز

ARTS, TRADES, AND PROFESSIONS.

A trade,	<i>Şanaat,</i>	صنعت	Vintner,	<i>Mikhanehdgi,</i>	میخانه جی
Printer,	<i>Başmahdgi,</i>	بصه جی	Tailor,	<i>Derezi,</i>	دازي
Physician,	<i>Tabib,</i>	طیب	Shoemaker,	<i>Paputchtchi,</i>	پاپوچچی
Surgeon,	<i>Dgerah,</i>	جراح	Sadler,	<i>Şaradg,</i>	سراج
Apothecary,	<i>Meagdiundgi,</i>	معجونچی	Painter,	<i>Tasvirdgi,</i>	تصویر جی
Barber,	<i>Berber,</i>	بربر	Writer,	<i>Yazidgi,</i>	یازچی
Baker,	<i>Etmehtchi,</i>	اتمکچی	Embroiderer,	<i>Nakash,</i>	نقاش
Pastry-cook,	<i>Buirektchi,</i>	بورکچی	Architect,	<i>Mimar,</i>	معمار
Cook,	<i>Kebabtchi,</i>	کبابچی	Cooper,	<i>Foutchidgi,</i>	فورچیچی
Butcher,	<i>Kaşab,</i>	قصاب	Grocer,	<i>Aṭar,</i>	عطار

Brazier,	<i>Ghazghandgi,</i>	غزغانچي	Founder,	<i>Dukdgi,</i>	دوکجي
Watchmaker,	<i>Şaettchi,</i>	ساعتچي	Dealer in pre-	} <i>Dguahirdgi,</i>	جواهرجي
Glass-maker,	<i>Dgiamdgi,</i>	جامجي	cious-stones,		
A banker,	<i>Şaraf,</i>	صراف	Boot-maker,	<i>Tchizmehdgi,</i>	جزمه جي
Vinegar-merchant,	<i>Şirkehldgi,</i>	سرکه جي	Lime-burner,	<i>Kiretchtchi,</i>	کرچي
Needle-merchant,	<i>Ignedgi,</i>	اڱنه جي	Old-clothes-man,	<i>Bozmadgi,</i>	بوزماجي
Water-seller,	<i>Şaka,</i>	نسقا	Milk-man,	<i>Şudtchi,</i>	سود جي
Labourer,	<i>Tchifttchi,</i>	چفتچي	Stonemason,	<i>Taşhtchi,</i>	طاشچي
Trunk-maker,	<i>Şanduktchi,</i>	صندوقچي	Tilemaker,	<i>Kiremıdıtchi,</i>	کرمد جي
Ring-maker,	<i>Yuzuktchi,</i>	یوزکچي	Lantern-seller,	<i>Fenerdgi,</i>	فرنجي
Cloth-of-gold vender,	<i>Dibadgi,</i>	دیباجي	Flax-seller,	<i>Kıtandgi,</i>	کٽانچي
Farrier,	<i>Nealband,</i>	نعلبند	Linendraper,	<i>Aştardgi,</i>	استارجي
Velvet-seller,	<i>Kadıfehldgi,</i>	قطیفه جي	Mule-driver,	<i>Katırdgi,</i>	قادر جي
Bird-seller,	<i>Kushbaz,</i>	قوشباز	Confectioner,	<i>Şekerdgi,</i>	شکر جي
Coachman,	<i>Arabehldgi,</i>	عربه جي	Oil-merchant,	<i>Yaghldgi,</i>	یاغچي
Bookseller,	<i>Şehaf,</i>	صحاف	Furrier,	<i>Kurktchi,</i>	کورکچي
Engraver,	<i>Kalemkhar,</i>	قلمکار	Hatter,	<i>Kalpaktchi,</i>	قلپکچي
Tallow-chandler,	<i>Mumdgi,</i>	مو مچي	A huckster,	<i>Matrabaz,</i>	مطرباز
Lamp-seller,	<i>Şamadandgi,</i>	شعءانچي	Salt-merchant,	<i>Tuştchi,</i>	توزچي
Coal-merchant,	<i>Kumurdgi,</i>	کومور جي	Locksmith,	<i>Kılıdıtchi,</i>	کلید جي
Wool-carder,	<i>Haladg,</i>	حلاج	Astronomer,	<i>Ehli heiet,</i>	اهل هیت
Carpenter,	<i>Dulgier,</i>	دولگر	Grammarians,	<i>Ehli ilmi şarf,</i>	اهل علم صرف
Joiner,	<i>Doghramadgi,</i>	طوغرامچي	Geometrician,	<i>Muhendis,</i>	مهندس
Onion-vender,	<i>Şoghandgi,</i>	سوغانچي	Geographer,	<i>Ehli dgeografiah,</i>	اهل جغرافیه
Cobbler,	<i>Eşkidgi,</i>	اسکیچي	Musician,	<i>Tchalıdgi,</i>	چاليجي
Fishmonger,	<i>Balıktchi,</i>	بالقچي	Chemist,	<i>Kımıadgi,</i>	کیمیاجي
Cutler,	<i>Bıtchaktchi,</i>	بیچاقچي	Orator,	<i>Ehli kelam,</i>	اهل کلام
Pioneer,	<i>Laghımdgi,</i>	لغچي	Poet,	<i>Şair,</i>	شاعر
Vender of sweetmeats,	<i>Helvadgi,</i>	حلوا جي	Philosopher,	<i>Fılsof,</i>	فیلسوف
Lead-merchant,	<i>Kurşundgi,</i>	قورئونچي	Historian,	<i>Tevarıkhldgi,</i>	تواربخچي
Corn-factor,	<i>Ündgi,</i>	اونچي	Logician,	<i>Manţiki,</i>	منطقي
Flute-seller,	<i>Dudukıtchi,</i>	دودکچي	Physiognomer,	<i>Fıraset şahibi,</i>	فراسته صاحبي

DIGNITIES.

Emperor,	<i>Padshah,</i>	پادشاه
King,	<i>Shah,</i>	شاه
Sultan,	<i>Şultan,</i>	سلطان
Queen,	<i>Kralitcheh,</i>	قرالیتچه
Prince Royal,	<i>Shahzadeh,</i>	شہزادہ
Bey,	<i>Beg, or Bey,</i>	بگ
Duke,	<i>Dukah,</i>	دوقہ
Khan,	<i>Khan,</i>	خان
Mirza,	<i>Mirza,</i>	میرزا
Mufti,	<i>Mufti,</i>	مفتی
Ambassador,	<i>İltchi,</i>	الچی
Resident Minister,	<i>İkamet iltchisi,</i>	اقامت الچیسى
Prime-Minister,	<i>Bash vekil,</i>	باش وکیل
Turkish Prime-Minister,	<i>Veziri aezim,</i>	وزیر اعظم
Minister for Foreign Affairs,	<i>Reiş efendi,</i>	رئیس افندی
Minister of the Interior and Secretary of War, }	<i>Kiahia beg,</i>	کھیا بگ
Treasurer,	<i>Defterdar,</i>	دفتردار
Intendant of Police,	<i>Tchavush bashi,</i>	چاوش باشی
Chief Justice,	<i>Kazî ulasker,</i>	قاضی العسکر
Grand Chamberlain,	<i>Kapudgi bashi,</i>	قبوچی باشی
Keeper of the Privy-Purse,	<i>Khazîneh darbashi,</i>	خزینہ دار باشی
Treasurer of the Harem,	<i>Khazîneh dar iistak,</i>	خزینہ داراوستہ
Chief Lady of the Harem,	<i>Kiahia kadin,</i>	کھیا قادن
Chief of the Eunuchs,	<i>Kizlar agha,</i>	قزلر اغا
Post-Master,	<i>Menzil bashi,</i>	منزل باشی
Governor of a Province,	<i>Begler begi,</i>	بگلر بگی
A Governor,	<i>Zabtchi,</i>	ضبطچی
Pasha,	<i>Pasha,</i>	پاشا
Grand Admiral,	<i>Kapudan Paşa,</i>	قبودان پاشا
Admiral,	<i>Kapudan beg,</i>	قبودان بگ

Vice-Admiral,	<i>Patrona beg,</i>	پترونبا بگ
Rear-Admiral,	<i>Rehala beg,</i>	رهالا بگ
Cadi,	<i>Kazi,</i>	قاضي
The Clergy,	<i>Ulema,</i>	علماء

DIVER SIONS.

Chess,	<i>Shatrandg,</i>	شطرنج	Draughts-man,	<i>Tavla tashi,</i>	طوله طاشي
The pawns,	<i>Piadehler,</i>	پياده لير	Cards,	<i>Kiaghidler,</i>	كاغدلر
The king,	<i>Shah,</i>	شاه	Backgammon,	<i>Tavla ôiuni,</i>	طوله اويني
The queen,	<i>Firzin,</i>	فرزين	Gambling-house,	<i>Ôiun evi,</i>	اوين اوي
The elephant,	<i>Fil,</i>	فيل	Dice,	<i>Zar,</i>	زار
The rook,	<i>Rukh,</i>	رخ	Throw of the dice,	<i>Zar atmahsi,</i>	زار اتمه سي
A knight,	<i>Āt,</i>	آت	Gamester,	<i>Kimar baṣ,</i>	قمار باز
The pieces,	<i>Shatrendg tashleri,</i>	شطرنج طاش لري	Dgerid play,	<i>Dgerid ôiun,</i>	جريد اوين
Chessboard,	{ <i>Shatrandg</i> }	{ شطرنج تخته سي }	A dance,	<i>Khorah,</i>	خوره
	{ <i>takhtahsi,</i> }		A dancer,	<i>Tchengi,</i>	چنگي
Draughts,	<i>Damah ôiuni,</i>	دامه اويني	A rope-dancer,	<i>Dganbaṣ,</i>	جانباز

BEASTS.

An animal,	<i>Hivan;</i>	حيوان	The buffalo,	<i>Su sighiri,</i>	صو صغري
The lion,	<i>Arslan,</i>	ارسلان	Bull,	<i>Bogha,</i>	بوغا
Wild-boar,	<i>Yeban donuṣi,</i>	يبدان دونو سي	Cow,	<i>Īnek,</i>	اينك
Hart,	<i>Gik,</i>	گيك	Mule,	<i>Katir,</i>	قتر
Leopard,	<i>Kaplan,</i>	قپلان	Horse,	<i>Āt,</i>	آت
Wolf,	<i>Kurd,</i>	قورد	Race-horse,	<i>Kehilan āt,</i>	كهيلان آت
Bear,	<i>Aiu,</i>	ايو	Charger,	<i>Bargir,</i>	بارگير
Panther,	<i>Parṣ,</i>	پارس	A stumbling horse,	<i>Surtchek āt,</i>	سورچك آت
Rhinoceros,	<i>Girgedan,</i>	گرگدان	A sorrel-coloured horse,	<i>Al āt,</i>	ال آت
Tiger,	<i>Pelenk,</i>	پلنك	An unbroken horse,	<i>Kureh āt,</i>	كره آت
Elephant,	<i>Fil,</i>	فيل	A jolting horse,	<i>Tchialik āt,</i>	چالچك آت
Deer,	<i>Dgiran,</i>	جيران	The lynx,	<i>Vashak,</i>	وشك
Camel,	<i>Deveh,</i>	دوه	A she-goat,	<i>Ketchi,</i>	كچي
Dromedary,	<i>Hedgin,</i>	هجين	A he-goat,	<i>Ergedg,</i>	ارگچ

The Fox,	<i>Tilki,</i>	تلكي	The Roebuck,	<i>Dagh ketchisi,</i>	داغ کچيسي
Ass,	<i>Eshek,</i>	اشك	Mole,	<i>Kustchek,</i>	کوستچك
Hare,	<i>Tavshan,</i>	طوشان	Ermine,	<i>Sendgiab,</i>	سنچاب
Dog,	<i>Kopek,</i>	کوپك	Weazel,	<i>Gelindgik,</i>	گلندجك
Monkey,	<i>Meimun,</i>	میدمون	Mouse,	<i>Sitchian,</i>	سیتچان
Rabbit,	<i>Adah tavshani,</i>	اٹھ طوشاني	Pig,	<i>Donuz,</i>	طونز
Cat,	<i>Kedi,</i>	کدي	Lamb,	<i>Kuzi,</i>	کوزي

BIRDS.

A bird,	<i>Kush,</i>	قوش	A capon,	<i>Iblik,</i>	ابلنق
The Eagle,	<i>Karah kush,</i>	قره قوش	Cock,	<i>Khoros,</i>	خروس
Martin,	<i>Huma kushi,</i>	هیا قوشي	Turkeycock,	<i>Hind taoughi</i>	هئد طاوغي
Screech-owl,	<i>Baikush,</i>	بايقوش	Pheasant,	<i>Sughun,</i>	سوغلون
Quail,	<i>Buldirdgin,</i>	بولدرجن	Wren,	<i>Bukludgeh bulbul,</i>	بوکلوجه بلبل
Cuckoo,	<i>Kuku kushi,</i>	قووقو قوشي	Woodcock,	<i>Yelveh kushi,</i>	یلوه قوشي
Yellow-hammer,	<i>Sari kush,</i>	صاري قوش	Ostrich,	<i>Deveh kushi,</i>	دوه قوشي
Lark,	<i>Toighar kushi,</i>	توینغار قوشي	Vulture,	<i>Ak baba</i>	اق بابا
Jay,	<i>Alakarghah,</i>	الاکرغه	Canary,	<i>Hakik kushi,</i>	حقیق قوشي
Crane,	<i>Turnah,</i>	طورنه	Bat,	<i>Yarshah,</i>	یارسه
Kingfisher,	<i>Marti,</i>	مارتی	Wild-duck,	<i>Yeban ürdeki,</i>	یبان اوردکی
Stork,	<i>Lilek,</i>	لیلک	Starling,	<i>Saghirdgek,</i>	صغرجق
Black stork,	<i>Karah leklek,</i>	قره لکک	Sparrow,	<i>Sertchek,</i>	سرچه
Falcon,	<i>Doghan,</i>	طوغان	Woodpecker,	<i>Aghadg kakan,</i>	اگاه قاقان
Becafico,	<i>Indgir delen,</i>	انجیردن	Raven,	<i>Kuzghun,</i>	قوزغون
Linnet,	<i>Kitan kushi,</i>	کتان قوشي	Crow,	<i>Karghah,</i>	قرغه
Blackbird,	<i>Karah taouk,</i>	قره طاوق	Magpye,	<i>Saksaghan,</i>	صقصغان
Kite,	<i>Tchielak,</i>	چیلک	Goldfinch,	<i>Şaka kushi,</i>	سقا قوشي
Wood-pigeon,	<i>Ükiek, üüiek,</i>	اوکیک	Chaffinch,	<i>Ispino,</i>	اسپینو
The Phoenix,	<i>Anka kushi,</i>	عنقا قوشي	Nightingale,	<i>Bulbul,</i>	بلبل
Partridge,	<i>Keklik,</i>	ککک	Parrot,	<i>Tuŧi,</i>	طوطی
Hen,	<i>Taouk</i>	طاوق	Peacock,	<i>Taous,</i>	طاوس
Chicken,	<i>Pilitch,</i>	پلیچ	Turtle-dove,	<i>Kumri,</i>	قومری

The swallow,	<i>Kirlanghitch,</i>	قرلنچ	The goose,	<i>Kaz,</i>	قاز
Swan,	<i>Kughu,</i>	قوغو	Pigeon,	<i>Giugierdgin,</i>	گوگرچن
Pelican,	<i>Rakham,</i>	رخم	House-pigeon,	<i>Ev giugierdgin,</i>	او گوگرچني
Drake,	<i>Ourdek,</i>	اوردک	A wild-pigeon,	<i>Yeban</i>	يبان گوگرچني
Thrush,	<i>Ardidg kushi,</i>	اردج قوشي		<i>giugierdgin,</i>	

FISH.

A fish,	<i>Balik,</i>	بالتق
The sturgeon,	<i>Mersin balighi,</i>	مرسين بالتقي
Whale,	<i>Kadirghah balighi,</i>	قاد رغه بالتقي
Turbot,	<i>Kalkan balighi,</i>	قلقان بالتقي
Dolphin,	<i>Yonos balighi,</i>	يونس بالتقي
Gudgeon,	<i>Kia balighi,</i>	قينا بالتقي
Tunny,	<i>Morinah balighi,</i>	مورنه بالتقي
Roach,	<i>Tekir balighi,</i>	تکر بالتقي
Dog-fish,	<i>Kiopek balighi,</i>	کوپک بالتقي
Sardine,	<i>Sardela balighi,</i>	ساردنه بالتقي
Sea-horse,	<i>At balighi,</i>	آت بالتقي
Sea-ox,	<i>Aiu balighi,</i>	ايو بالتقي
Gilt-head,	<i>Dulgir balighi,</i>	دلگر بالتقي
Pike,	<i>Turna balighi,</i>	طورنا بالتقي
Lamprey,	<i>Deniz ilan balighi,</i>	دنيز يلان بالتقي
Ray,	<i>Kedi balighi,</i>	کدي بالتقي
Herring,	<i>Işkomri,</i>	اسقورمري
Cuttle-fish,	<i>Sipia balighi,</i>	سپيا بالتقي
Carp,	<i>Sazan balighi,</i>	سازان بالتقي
Sole,	<i>Dil balighi,</i>	دل بالتقي
Eel,	<i>Ilan balighi,</i>	يلان بالتقي
Trout,	<i>Ala balik,</i>	الا بالتق
Crayfish,	<i>Kerevit,</i>	کرويت
Muscles,	<i>Midiyah,</i>	مدیه
Oysters,	<i>Iştridiyah,</i>	استردیه

REPTILES, INSECTS, AND AMPHIBIOUS ANIMALS.

A reptile,	<i>Budgek,</i>	بوجک	A caterpillar,	<i>Bok budgegi,</i>	بوق بوجگي
A serpent,	<i>İlan,</i>	یلان	Toad,	<i>Karah kurbaghah,</i>	قره قوربغه
Asp,	<i>Saghir ilan,</i>	صاغر یلان	Beetle,	<i>Boinuzlu budgek,</i>	بوینزلو بوجک
Basilisk,	<i>Kahkaha,</i>	قهقهه	Flea,	<i>Pireh,</i>	پیره
Adder,	<i>Karah ilan,</i>	قره یلان	Grasshopper,	<i>Tchikergeh,</i>	چکرگه
Dragon,	<i>Azhdar,</i>	اژدر	Moth,	<i>Guveh,</i>	گوه
Lizard,	<i>Kertenkeleh,</i>	کرتنکله	Spider,	<i>Eurumdgek,</i>	اورمچک
Salamander,	<i>Semender,</i>	سیندر	Butterfly,	<i>Pervaneh,</i>	پروانه
Viper,	<i>Engirek ilani,</i>	انگرت یلانی	Fly,	<i>Şinek,</i>	سنگ
Snail,	<i>Semuklu budgek,</i>	سوکلو بوجک	Gnat,	<i>Şuri şinek,</i>	سوري سنگ
Scorpion,	<i>Akreb,</i>	عقرب	Horse-fly,	<i>Āt şinegi,</i>	آت سنگي
Frog,	<i>Kurbaghah,</i>	قورباغه	Bee,	<i>Ari,</i>	اري
Tortoise,	<i>Kaplubaghah,</i>	قپلوبغه	Drone,	<i>Yeban arışı,</i>	یبان اریسی
Ant,	<i>Karindgeh,</i>	قرنجه	Spanish-fly,	<i>Kodoz budgegi,</i>	قوٹوز بوجگي
Beaver,	<i>Konduz,</i>	قوندز	Glow-worm,	<i>Yeldiz kourdi,</i>	یلدز قوردي
Otter,	<i>Su şemuri,</i>	صو سوري	Silk-worm,	<i>İpek kourdi,</i>	ایک قوردي
Crocodile,	<i>Timşah,</i>	تمساح	Leech,	<i>Suluk,</i>	سولک

TREES AND SHRUBS.

A tree,	<i>Aghadg,</i>	اڭاج
A shrub,	<i>Tchali,</i>	چالي
Apricot-tree,	<i>Kaishi aghadgi,</i>	قیسی اڭاجي
Almond-tree,	<i>Badam aghadgi,</i>	بادام اڭاجي
Strawberry-root,	<i>Kodgiah yemish aghadgi,</i>	قوجه یمیش اڭاجي
Cherry-tree,	<i>Kıraş aghadgi,</i>	کراس اڭاجي
Chesnut-tree,	<i>Kestaneh aghadgi,</i>	کستانه اڭاجي
Quince-tree,	<i>Aiva aghadgi,</i>	ایوا اڭاجي
Service-tree,	<i>Üves aghadgi,</i>	اوس اڭاجي
Palm,	<i>Khorma aghadgi,</i>	خرما اڭاجي
Raspberry-bush,	<i>Bugurilen aghadgi,</i>	بوگرتلن اڭاجي
Mastic-tree,	<i>Sakiz aghadgi,</i>	ساقز اڭاجي

Myrrh-tree,	<i>Morur aghadgi,</i>	مرور اغاجي
Myrtle,	<i>Merşin aghadgi,</i>	مرسين اغاجي
Fig-tree,	<i>İndgir aghadgi,</i>	انجير اغاجي
Pomegranate-tree,	<i>Enar aghadgi,</i>	انار اغاجي
Lemon-tree,	<i>Limon aghadgi</i>	ليمون اغاجي
Orange-tree,	<i>Turundg aghadgi,</i>	تورنج اغاجي
Medlar-tree,	<i>Mushmulah aghadgi,</i>	مشمله اغاجي
Hazel-nut-tree,	<i>Funduk aghadgi,</i>	فندق اغاجي
Walnut-tree,	<i>Dguż aghadgi,</i>	جوز اغاجي
Olive-tree,	<i>Zitun aghadgi,</i>	زيتون اغاجي
Peach-tree,	<i>Sheftalu aghadgi,</i>	شفقالو اغاجي
Prune-tree,	<i>Erik aghadgi,</i>	ارک اغاجي
Pear-tree,	<i>Emroud aghadgi,</i>	امروء اغاجي
Apple-tree,	<i>Alma aghadgi,</i>	الما اغاجي
Pine-tree,	<i>Sham aghadgi,</i>	شام اغاجي
Fir-tree,	<i>Tcham aghadgi,</i>	چام اغاجي
A cypress,	<i>Serv aghadgi,</i>	سرو اغاجي
An oak,	<i>Misheh aghadgi,</i>	ميشه اغاجي
Linden-tree,	<i>Ôghlamur aghadgi,</i>	اوغلامور اغاجي
A laurel,	<i>Defneh aghadgi,</i>	دفنه اغاجي
Citron-tree,	<i>Aghadg kaouni aghadgi,</i>	اغاج قانوني اغاجي
Black-cherry-tree,	<i>Vishneh aghadgi,</i>	وشنه اغاجي
Buckthorn,	<i>Ak diken,</i>	اق دکن
Pistachio-tree,	<i>Sham fistiki aghadgi,</i>	شام فستقي اغاجي
Liquorice,	<i>Mian kuki,</i>	ميان کوكي
Alder-tree,	<i>Kizel aghadg,</i>	قزل اغاج
Birch-tree,	<i>Kain aghadgi,</i>	قین اغاجي
A cedar,	<i>Serv azad,</i>	سرو آزاد
Yoke-elm,	<i>Gulgen aghadgi,</i>	گولگن اغاجي
Cornel-tree,	<i>Kizeldgek aghadgi,</i>	قزلجق اغاجي
Tamarisk,	<i>Ilghun aghadgi,</i>	انغون اغاجي
Rosemary,	<i>Beberieh,</i>	ببريه

Rose-tree,	<i>Gul aghadgi,</i>	گل اغاجي
Savin,	<i>Şatch aghadgi,</i>	صاچ اغاجي
Storax,	<i>Bohur aghadgi,</i>	بحور اغاجي
Misletoe,	<i>Ükseh aghadgi,</i>	اوکسه اغاجي
Turpentine-tree,	<i>Termentin aghadgi,</i>	طرمنتين اغاجي
Osier,	<i>Şax,</i>	ساز
Lote-tree,	<i>Dum,</i>	دوم
Ash,	<i>Dish budak aghadgi,</i>	دیش بوداق اغاجي
Beech,	<i>Ak gulgen aghadgi,</i>	اق گولگن اغاجي
Yew,	<i>Borşak,</i>	بورساق
Cork-tree,	<i>Mantar aghadgi,</i>	منتر اغاجي
Elm,	<i>Karah aghadgi,</i>	قره اغاج
Poplar,	<i>Kavak aghadgi,</i>	قواق اغاجي
Plane-tree,	<i>Tchinar aghadgi,</i>	چنار اغاجي
Balm-tree,	<i>Belşan,</i>	بلسان
Willow,	<i>Şugut aghadgi,</i>	سوغت اغاجي
Bitter-almond-tree,	<i>Adgi badam aghadgi,</i>	اجي بادام اغاجي
Box,	<i>Tchimshir aghadgi,</i>	چیمشیر اغاجي
Cinnamon-tree,	<i>Dartchin aghadgi,</i>	دارچین اغاجي
Caper-tree,	<i>Kibereh aghadgi,</i>	کبره اغاجي
Frankincense-tree,	<i>Gunluk aghadgi,</i>	گونلک اغاجي
Sloe-tree,	<i>Yeban erik,</i>	یبان ارک
Bdellium,	<i>Khashil,</i>	خشل
Wild-vine,	<i>Yeban aşmah,</i>	یبان اشمه
Vine,	<i>Dikik,</i>	دکک
Myrtle,	<i>Mirşim aghadgi,</i>	مرسیم اغاجي

FRUITS.

Fruit,	<i>Yemish,</i>	یemiş	Strawberry,	<i>Kodgieh yemish,</i>	قوجه یemiş
Apricot,	<i>Kaişi,</i>	قیسی	Cherry,	<i>Kireş,</i>	کراس
Almond,	<i>Badam,</i>	بادام	Black cherry,	<i>Vishneh,</i>	وشنه

Chestnut,	<i>Kestaneh,</i>	کستانه	Walnut,	<i>Dgiuz,</i>	جوز
Quince,	<i>Aiva,</i>	ایوا	Olive,	<i>Zitun,</i>	زیتون
Sorb-apple,	<i>Üves,</i>	اوس	Peach,	<i>Sheftalu,</i>	شفتالو
Date,	<i>Khorma,</i>	خرما	Prune,	<i>Erik,</i>	ارک
Raspberry,	<i>Bugurtilen yemish,</i>	بوگر تیلن یمیش	Pear,	<i>Emrud,</i>	امرو
Fig,	<i>Indgir,</i>	انجیر	Apple,	<i>Alma,</i>	الما
Pomegranate,	<i>Enar,</i>	انار	Citron,	<i>Aghatch kavuni,</i>	اچاق قاوونی
Lemon,	<i>Limon,</i>	لیمون	Pistachio,	<i>Sham fistiki,</i>	شام فستقی
Orange,	<i>Turundg,</i>	تورنج	Cornil,	<i>Kizeldgek,</i>	قرلیجک
Mulberry,	<i>Tout,</i>	توت	Melon,	<i>Kavun,</i>	قاون
Medlar,	<i>Mushmulah,</i>	مشمله	Water-melon,	<i>Karpuz,</i>	قارپوز
Hazel-nut,	<i>Funduk,</i>	فندق	Grape,	<i>Üzum,</i>	اوزم

HERBS AND VEGETABLES.

A Herb,	<i>Öt,</i>	اوت
Carrot,	<i>Havutch,</i>	هوج
Turnip,	<i>Shulgham,</i>	شلغم
Beet,	<i>Kendaneh,</i>	کندانه
Parsley,	<i>Meqadinos,</i>	معدنوس
Radish,	<i>Turp,</i>	ترب
Horse-radish,	<i>Pandgar,</i>	پانجار
Cucumber,	<i>Khlar,</i>	خیار
Spinach,	<i>Ispinak,</i>	اسپناک
Cabbage,	<i>Lahanah,</i>	لجنه
Artichoke,	<i>Enginar,</i>	انگنار
Mushroom,	<i>Menter,</i>	منتر
Asparagus,	<i>Kush konmaz,</i>	قوش قونمز
Lettuce,	<i>Marol,</i>	مارول
Celery,	<i>Kerefis,</i>	کرفس
French beans,	<i>Bugrulldgek,</i>	بوگرو لجه
Beans,	<i>Baklah,</i>	بقله
Garlick,	<i>Şarımşak,</i>	صارمسق

Onion,	<i>Soghan,</i>	صوغان
Marjoram,	<i>Merdgian gush,</i>	مرجان گوش
Wormwood,	<i>Pelin,</i>	پلین
Anise,	<i>Anison,</i>	انیسون
Dill,	<i>Duragh ôti,</i>	دورغ اوتي
Wild-wormwood,	<i>Koien ôti,</i>	قوین اوتي
Borage,	<i>Lişani suri,</i>	لسان ثوري
Bugloss,	<i>Yeban lişani suri,</i>	یبان لسان ثوري
Succory,	<i>Hindiba,</i>	هندبا
Sweet-basil,	<i>Fesligen,</i>	فسلگن
Coriander,	<i>Kishenish,</i>	گشنش
Cresses,	<i>Tereh,</i>	تره
Fennel,	<i>Rezeneh,</i>	رزنه
Bitter-lettuce,	<i>Adgi marol,</i>	اجي مرول
Millet,	<i>Daru,</i>	دارو
Pannick,	<i>Arnaud daruşi,</i>	ارناود داروسي
Rue,	<i>Sedaf,</i>	صدف
Garden-hyssop,	<i>Ipar,</i>	ایپار
Hyssop,	<i>Zufa ôti,</i>	زوف اوتي
Dock,	<i>Tul evret ôti,</i>	طول عورت اوتي
Betony,	<i>Kestereh,</i>	کستره
Little centaury,	<i>Kantaverion saghir,</i>	کنتاورین صغیر
Great centaury,	<i>Kantaverion kebir,</i>	کنتاورین کبیر
Camomile,	<i>Papadiah,</i>	پاپادیه
Black hellebore,	<i>Kharbak şiah,</i>	خربق سیاه
White hellebore,	<i>Kharbak şefid,</i>	خربق سفید
Mint,	<i>Ôghul ôti,</i>	اوغل اوتي
Tobacco,	<i>Tutun,</i>	توتن
Scorzonera,	<i>Eşkortchinah,</i>	اسقورچنه
Celadine,	<i>Kirlanghitch ôti,</i>	قرلنچ اوتي
Tea,	<i>Tchai,</i>	چاي
Birthwort (round),	<i>Ziravendi mudever,</i>	زراوند مدور

Birthwort (long),	<i>Ziravendi tavil,</i>	زرآوند طويل
Mugwort,	<i>Mışk ôti,</i>	مسك اوتي
Sarabacca,	<i>Aşaron,</i>	اسارون
Cat-mint,	<i>Kedi ôti,</i>	كدي اوتي
Snakeweed,	<i>Semiş kabak,</i>	سبز قبتی
Hemlock,	<i>Baldiran,</i>	بالدران
Maidenhair,	<i>Baldiri karah,</i>	بالدری قره
Dog's-tooth,	<i>Kopek dili,</i>	کوپک دلی
Bishop's-wort,	<i>Karah tchurek ôti,</i>	قره چورک اوتي
House-leek,	<i>Hařtalem,</i>	حي العالم
Thyme,	<i>Kekik,</i>	ککک
Coltsfoot,	<i>Arşlan pantchahşi,</i>	ارسلان پانچہ سی
Trefoil,	<i>İtrifil,</i>	اتر فل
Cumin,	<i>Kinon,</i>	کنون
Miltwaste,	<i>Altun ôti,</i>	التون اوتي
Rosemary,	<i>Biberiek ôti,</i>	ببریه اوتي
Chervil,	<i>Frenk şalatah,</i>	فرنک سلطه
Cinquefoil,	<i>Pentafileum,</i>	پنتافیلیوم
Milfoil,	<i>Heşardaneh,</i>	هزار دانه
Wild-marjoram,	<i>Zatir,</i>	زاتر
Mint,	<i>Naneh,</i>	نانه
Wild-mint,	<i>Yeban naneşî,</i>	یبان نانه سی
Henbane,	<i>Şikëran,</i>	سیکران
Plantain,	<i>Şinirlu ôt,</i>	سگرلو اوت
Mallows,	<i>Ebeh gumedgi,</i>	ابه گومجی
Pellitory,	<i>Yapishkan,</i>	یاپشکان
Thistle,	<i>Dişenlu ôt,</i>	دیکنلو اوت
Dittany,	<i>Girit ôti,</i>	گربت اوتي
Fleabane,	<i>Pireh ôti,</i>	پیره اوتي
Wallwort,	<i>Yeban merveri,</i>	یبان مروری

COLOURS.

Colour,	<i>Reng,</i>	رنگ	Brimstone-yellow, <i>Kıbriti,</i>	کبریتی
White,	<i>Biaç,</i>	بیاض	Deep red, <i>Ashi boyası,</i>	اشی بویاسی
Black,	<i>Karah,</i>	قره	Bright red, <i>Badeh rengi,</i>	باده رنگی
Red,	<i>Kızıl,</i>	قرل	Speckled, <i>Aladgeh,</i>	الاجه
Green,	<i>Ishıl,</i>	یشل	Saffron-colour, <i>Zafrani,</i>	زعفرانی
Blue,	<i>Mavi,</i>	ماوی	Fawn-colour, { <i>Kızıl tchubuk</i> } <i>rengi,</i>	قرل چبق رنگی
Sky-blue,	<i>Sud mavisi,</i>	سود ماویسی	Grass-green, <i>Tchemeni,</i>	چمنی
Yellow,	<i>Şari,</i>	صاری	Sea-green, <i>Gıuk al,</i>	گوک ال
Purple,	<i>Menevish,</i>	منوش	Flame-colour, <i>Atesh rengi,</i>	اتش رنگی
Grey,	<i>Deveh tuyi,</i>	دوه تویی	Olive, <i>Zıtuni,</i>	زیتونی
Rose,	<i>Gulguli,</i>	گلگلی	Violet, <i>Mor,</i>	مور
Orange,	<i>Turundgi,</i>	تورنجی		

METALS AND MINERALS.

Metal,	<i>Me'dan,</i>	معدن	Iron,	<i>Demir,</i>	دسر
Gold,	<i>Altun,</i>	التون	Mercury,	<i>Dgeva,</i>	جوا
Silver,	<i>Gumish,</i>	گومش	Sulphur,	<i>Kukurd,</i>	کوکرد
Copper,	<i>Bakir,</i>	بقر	Red-lead,	<i>Şulgun,</i>	سولگن
Bronze,	<i>Tutch,</i>	توچ	Antimony,	<i>Rastik tashi,</i>	راستق طاشی
Brass,	<i>Pirintch,</i>	پرنچ	Arsenic,	<i>Şitchan ôti,</i>	سچان اوتی
Lead,	<i>Kurshan,</i>	قورشن	Litharge,	<i>Murdeşenç,</i>	مردسندک
Tin,	<i>Kalai,</i>	قلای			

OF THE EARTH.

The Earth,	<i>Toprak,</i>	طپراق	Valley,	<i>Dereh,</i>	درة
Continent,	<i>Karah,</i>	قره	Hill,	<i>Bair depeh,</i>	بایر دیپه
Island,	<i>Adah,</i>	اطه	Plain,	<i>Kir,</i>	قر
Peninsula,	<i>Nim dgezırah,</i>	نیم جزیره	Forest,	<i>Ôrman,</i>	اورمان
Isthmus,	<i>Boghaz,</i>	بوغز	Desert,	<i>Tchulluk,</i>	چوللق
Promontory,	<i>Dagh burni,</i>	طاغ بورنی	Meadow,	<i>Tchair,</i>	چایر
Mountain,	<i>Dagh,</i>	طاغ	Gulph,	<i>Kıorfeç,</i>	کورفz

Water,	<i>Su,</i>	صو	The Bosphorus, <i>Deniz boghazi,</i>	دڭز بوغازي
The sea,	<i>Deniz,</i>	دڭز	Lake, <i>Gul,</i>	گول
The ocean,	<i>Bahr i mohit,</i>	بحر محيط	River, <i>Tchai,</i>	چاي
The Mediterranean, <i>Ak deniz,</i>		اق دڭز	Brook, <i>Irmadgik,</i>	ارمچق
Black Sea, <i>Karah deniz,</i>		قره دڭز	Stream, <i>Irmak,</i>	ارمق
Red Sea, <i>Suis deniz,</i>		سويس دڭز	Torrent, <i>Sil,</i>	سيل
Caspian Sea, <i>Bahr harez,</i>		بحر حرز	Spring-water, <i>Tcheshmeh suyi,</i>	چشمه سويي
The Adriatic, $\left\{ \begin{array}{l} Venedik \\ boghazi, \end{array} \right\}$		ونديک بوغازي	Well-water, <i>Kuiu suyi,</i>	قيو سويي
			Rain-water, <i>Yaghmur suyi,</i>	يغور سويي

NAVAL AFFAIRS.

A man-of-war, <i>Dgeng gemisi,</i>	جنگ گميسي	Keel,	<i>Sentina,</i>	سنتينا
Ship, <i>Gemi,</i>	گمي	Deck,	<i>Bankah,</i>	بنقه
Flag-ship, <i>Bashardah,</i>	باشطردہ	Prow, <i>Geminun ôni,</i>		گمينٹ اوڻي
Merchant-ship, <i>Bazırgan gemi,</i>	بازرگان گمي	Oar,	<i>Gurek,</i>	گورک
Vessel, <i>Kaik,</i>	قايق	Cable, <i>Demir aleti,</i>		دمر التي
Frigate, <i>Firkatah,</i>	فيرقطه	Rope, <i>Geminun aleti,</i>		گمينٹ التي
Boat, <i>Tchernik,</i>	چرنیک	Anchor, <i>Geminun demiri,</i>		گمينٹ دمري
Ferry-boat, <i>Isplatah,</i>	اسپلاته	Mariner's compass, <i>Burolah,</i>		بوصوله
Skiff, <i>Tumbaç,</i>	تومباز	Chart, <i>Kharti,</i>		خارتي
Mast, <i>Direk,</i>	درک	Flag, <i>Bairak,</i>		بيراق
Yard, <i>Seren,</i>	سرن	Shipwreck, <i>Dalghahlik,</i>		طالغہ لک
Sail, <i>Yelken,</i>	يلکن	Ebb and flow, <i>Medd u dgarç,</i>		مد و جزر
Main-sail, <i>Maiştra yelkeni,</i>	مايستر ايلکني	Wave, <i>Dalghah,</i>		طالغہ
Mizen, <i>Tirinketeh yelkeni,</i>	ترينکته ييلکني	Port, <i>Liman,</i>		ليمان
Rudder, <i>Dumen,</i>	دومن	Fleet, <i>Donanmah,</i>		دونانمہ

MILITARY AFFAIRS.

An army, <i>Aşker,</i>	عسکر	Rear-guard, <i>Leshker ardi,</i>	لشکر اردي
Wing, <i>Aşker alai,</i>	عسکر الاي	Line, <i>Saf,</i>	صف
Regiment, <i>Boluk,</i>	بلوک	Soldier, <i>Tcheri,</i>	چري
Troop, <i>Alai,</i>	الاي	Garrison troops, <i>Ôturak,</i>	اوترق
Van-guard, <i>Leshker ôni,</i>	لشکر اوڻي	Disbanded troops, <i>Kurudgi,</i>	قوروجي

Militia,	<i>Azeb,</i>	عزب	Bridle,	<i>Dizgin,</i>	دزگین
Fusileer,	<i>Tufenkdgi,</i>	تفنکچی	Bit,	<i>Gim,</i>	گم
Artilleryman,	<i>Topdgi,</i>	طوبچی	Saddle,	<i>Eier,</i>	ایر
Soldier of the waggon-train,	<i>Arabdgi,</i>	عربچی	Bow,	<i>Keman yai,</i>	کمان یایی
Armourer,	<i>Dgebehdgi,</i>	جبهچی	Arrow,	<i>Ôk,</i>	اوق
Horse-soldier,	<i>Atlu şipah,</i>	اتلو سپاه	Sword,	<i>Shish,</i>	شیش
Janissary,	<i>Yenicheri,</i>	یئچی چری	Dagger,	<i>Khandgar,</i>	خنجر
Spahi,	<i>Şipahi,</i>	سپاهی	Sabre,	<i>Kilidg,</i>	کلچ
Fortification,	<i>Palankah,</i>	پلنقه	Javelin,	<i>Dgerid,</i>	جرید
Bastion,	<i>Tabieh,</i>	طیبه	Mace,	<i>Topuz,</i>	طويز
Outposts,	<i>Sighu,</i>	ثغو	Shield,	<i>Şiper,</i>	سپر
Castle,	<i>Kalaeh,</i>	قلعه	Belt,	<i>Hemail,</i>	حمايل
Mole,	<i>Digermen,</i>	دگرمن	Flag,	<i>Bairak,</i>	بیراق
Fort,	<i>Hisar,</i>	حصار	Pistol,	<i>Tabandgeh,</i>	طبنجه
Trench,	<i>Meteriş,</i>	مترس	Fusil,	<i>Tufenk,</i>	توفنک
Embrasure,	<i>Shurf,</i>	شرف	Cannon,	<i>Top,</i>	طوب
Battlement,	<i>Kiunkïureh,</i>	کنکرة	Field-piece,	<i>Alai topi,</i>	الاي طوبی
Wall,	<i>Divar,</i>	دیوار	Mortar,	<i>Havan,</i>	هاون
Fortification,	<i>Hışn,</i>	حصن	Grenade,	<i>Kumbarah,</i>	قمبره
Entrenchment,	<i>Savash yeri,</i>	صاواش یری	Gunpowder,	<i>Barut,</i>	باروت
Camp,	<i>Ôrdu,</i>	اوردو	Ball,	<i>Tufenk giurehşi,</i>	تفنک گرهسی
Tent,	<i>Tchadir,</i>	چادر	Shot,	<i>Fundughi,</i>	فندوغي

OF A CITY.

A city,	<i>Şehir,</i>	شهر	Custom-house,	<i>Gumruk,</i>	گمرک
Bridge,	<i>Kupri,</i>	کوپری	Prison,	<i>Zindan,</i>	زندان
Street,	<i>Şokak,</i>	سوقاق	Shop,	<i>Dukan,</i>	دکان
Cross-way,	<i>Dort yol aghizi,</i>	دورت یول اغزی	Academy,	<i>Medreşeh,</i>	مدرسه
Palace,	<i>Şerai,</i>	سرائی	Bath,	<i>Hamam,</i>	حمام
Mosque,	<i>Dgiami,</i>	جامع	Arsenal,	<i>Tersaneh,</i>	ترسانه
Market,	<i>Tcharshu,</i>	چارشو	Post-office,	<i>Menzıl khaneh,</i>	منزل خانه
Bazaar,	<i>Bazar,</i>	بازار	Fish-market,	<i>Balik bazari,</i>	بانی بازار
Hippodrome,	<i>At midani,</i>	ات میدانی	Shambles,	<i>Şal khaneh,</i>	صالخانه
Horse-market,	<i>At bazari,</i>	ات بازاری	Hospital,	<i>Bimar khaneh,</i>	بیمار خانه

HOUSEHOLD UTENSILS AND FURNITURE.

Household utensils, <i>Ev alati</i> ,	اوالاتي	Clock,	<i>Tcherk</i> ,	چرک
Carpet, <i>Kali</i> ,	قالي	Couch,	<i>Kerevet</i> ,	قروت
Mirror, <i>Ayineh</i> ,	ايينه	Vinegar-cruet, <i>Şirkeh kabi</i> ,		سرکه قابي
Bed, <i>Dushek</i> ,	دوشک	Saltseller, <i>Tuż kabi</i> ,		توز قابي
Bolster, <i>Bash yaşdughi</i> ,	باش ياصدغي	Needle, <i>Igeneh</i> ,		اگنه
Coverlit, <i>Yorgha</i> ,	يورغان	Pin, <i>Topluk</i> ,		طوبلک
Table, <i>Şofra</i> ,	سفرة	Ewer, <i>İbrik</i> ,		ابريق
Chair, <i>Eşkemli</i> ,	اسکمي	Hatchet, <i>Balteh</i> ,		بانته
China, <i>Faghfuri tabak</i> ,	فغفوري طبق	Spade, <i>Bel</i> ,		بل
Bellows, <i>Kuruk</i> ,	کورک	Basket, <i>Zembil</i> ,		زنبیل
Shovel, <i>Ateş kuregi</i> ,	آتش کورگي	Curtain, <i>Perdah</i> ,		پردہ
Tongs, <i>Mashah</i> ,	مشہ	Glass, <i>Kadeh</i> ,		قدح
Spit, <i>Kebab shishi</i> ,	کباب شيشي	Cup, <i>Tchinak</i> ,		چناق
Kettle, <i>Kazan</i>	قزان	Cask, <i>Futchi</i> ,		فوجي
Frying-pan, <i>Tavah</i> ,	طاره	Scissors, <i>Mikraz</i> ,		مقراض
Trevet, <i>Şatch ayak</i> ,	صاچ اياق	Rope, <i>İp</i> ,		اپ
Gridiron, <i>Eşkarah</i> ,	اسقره	Cord, <i>Şidgim</i> ,		سجم
Pot, <i>Tchulmek</i> ,	چولمک	Bason, <i>Kurnah</i> ,		قورنہ
Spoon, <i>Kashik</i> ,	قاشق	Hangings, <i>Zar</i> ,		زار
Fork, <i>Tchatal</i> ,	چتال	Chandelier, <i>Shamedan</i> ,		شبعدان
Knife, <i>Bitchak</i> ,	بچاق	Towel, <i>Diz pishikeri</i> ,		دز پيشکري
Pitcher, <i>Deşti</i> ,	دستي	Snuffers, <i>Mum mikrazı</i> ,		موم مقراضی
Key, <i>Anakhtar</i> ,	اناکhtar	Napkin, <i>Şeni bezi</i> ,		سني بزي
Lock, <i>Koşl</i> ,	قفل	Bottle, <i>Shisheh</i> ,		شيشه
Latch, <i>Mandal</i> ,	ماندال	Hammer, <i>Tcheķitch</i> ,		چکچ

PARTS OF A HOUSE.

House, <i>Ev</i> ,	او	Casement, <i>Pendgereh</i> ,	پنجره
Gate, <i>Kapu</i> ,	قاپو	Glazed window, <i>Dgam</i> ,	جام
Stairs, <i>Nerdban</i> ,	نردبان	Kitchen, <i>Metbakh</i> ,	مطبخ
Room, <i>Ôdah</i> ,	اوطه	Cistern, <i>Şarintch</i> ,	صارنج
Bench, <i>Şofah</i> ,	صوفه	Well, <i>Kuin</i> ,	قینو

Fountain,	<i>Tcheshmeh,</i>	چشمه	Chimney,	<i>Ôdgak,</i>	اوجاق
Garden,	<i>Baghtcheh,</i>	باغچه	Beams,	<i>Direkler,</i>	درکله
Wine-cellar,	<i>Sherab khaneh,</i>	شرابخانه	Portico,	<i>Dehliz,</i>	دهلیز
Court-yard,	<i>Avli,</i>	اولی	Harem,	<i>Harem,</i>	حرم
Store-closet,	<i>Kiler,</i>	کیلر	Hall of audience,	<i>Şelamlık,</i>	سلاملق
Cornice,	<i>Raf,</i>	راف	Library,	<i>Kitab khaneh,</i>	کتابخانه
Roof,	<i>Keremid,</i>	کرمید	Cellar,	<i>Mahzin,</i>	محزن
Wall,	<i>Divar,</i>	دیوار	Stable,	<i>Akhor,</i>	اخور

CLOTHES.

Clothes,	<i>Eşbab,</i>	اسباب	Pocket,	<i>Dgib,</i>	جیب
Cap,	<i>Kalpak,</i>	قلپق	Night-gown,	<i>Gidgehlik,</i>	گیجه‌لک
Leather cap,	<i>Kelleh posh,</i>	کله پوش	Ribbon,	<i>Sherid,</i>	شرید
Under-waistcoat,	<i>Zebun,</i>	زبون	Button,	<i>Dugmeh,</i>	دوگمه
Shirt,	<i>Gumlik,</i>	گوملک	Button-hole,	<i>İlik,</i>	ایلیک
Handkerchief,	<i>Makramah,</i>	مقمرمه	Socks,	<i>Terlik,</i>	ترلیک
Gloves,	<i>Eldivan,</i>	الدوان	Drawers,	<i>Don,</i>	طون
Sash,	<i>Kushak,</i>	قوشاق	Summer mantle,	<i>Kerekeh,</i>	کرکه
Stockings,	<i>Dgureb,</i>	جورب	Mantle,	<i>Konşosh,</i>	قونطوش
Shoe,	<i>Paputch,</i>	پاپوچ	Cloak,	<i>Yaghmurlik,</i>	یغمورلک
Slipper,	<i>Konderah,</i>	قوندره	Lady's cloak,	<i>Feradgeh,</i>	فراجه
Boot,	<i>Tchişmeh,</i>	چزمه	Vest,	<i>Entari,</i>	انتاری

OF FIRE.

Fire,	<i>Atesh,</i>	اتش	Firebrand,	<i>Kuşki,</i>	کوسکی
Hearth,	<i>Ôdgak,</i>	اوجاق	Flame,	<i>Alev,</i>	علو
Oven,	<i>Furun,</i>	فرون	Spark,	<i>Keghildgim,</i>	قغلیجم
Live coal,	<i>Atesh kuzi,</i>	اتش کوزی	Ashes,	<i>Kul</i>	کل
Candle,	<i>Mum,</i>	موم	Smoke,	<i>Tutun,</i>	توتن
Flambeau,	<i>Yel mumi,</i>	یل مومی	Soot,	<i>Kurum,</i>	قوروم
Lantern,	<i>Fener,</i>	فندر	Amadou,	<i>Kaou,</i>	قار
Lamp,	<i>Kandil,</i>	قندیل	Match,	<i>Kibrit,</i>	کبریت
Wax taper,	<i>Bal mumi,</i>	بال مومی	Flint,	<i>Tchakil,</i>	چاقل

Taper,	<i>Fitil,</i>	فتیل	Oil,	<i>Yagh,</i>	یاغ
Wood,	<i>Ôdun,</i>	اوطن	Naphtha,	<i>Naft,</i>	نفت
Coal,	<i>Kumur,</i>	کومر	Pitch,	<i>Zift,</i>	زفت

OF WRITING.

Sheet of paper,	<i>Kaghid,</i>	کاغذ	Sand-box,	<i>Rigdan,</i>	ریگدان
Pen,	<i>Kalem,</i>	قلم	Seal,	<i>Muhr,</i>	مهر
Book,	<i>Kitab,</i>	کتاب	Sealing-wax,	<i>Frengi mum,</i>	فرنگی موم
Inkhorn,	<i>Devit,</i>	دویت	Desk,	<i>Pish takhteh,</i>	پیش تختہ
Ink,	<i>Murekeb,</i>	مرکب	Letter,	<i>Mektub,</i>	مکتوب
Penknife,	<i>Kalemtrash,</i>	قلمتراش	Edict,	<i>Firman,</i>	فرمان
Sand,	<i>Rig,</i>	ریگ	Bill of Exchange,	<i>Temişuk,</i>	تمیشک

OF EATING AND DRINKING.

Food,	<i>Yiyehdgik,</i>	ییه جک	Pie,	<i>Burek,</i>	بورک
Bread,	<i>Etmeğ,</i>	اتمک	Tart,	<i>Tatar bureki,</i>	تاتار بورکی
Water,	<i>Su,</i>	صو	Milk,	<i>Sud,</i>	سود
Wine,	<i>Sherab,</i>	شراب	Confectionary,	<i>Shekerlameh,</i>	شکرلیمہ
Meat,	<i>Et,</i>	ات	Minced-meat,	<i>Kimah,</i>	قیمہ
Fish,	<i>Balik,</i>	باق	Butter,	<i>Sai yaghi,</i>	صای یاغی
Boiled meat,	<i>Kainemish et,</i>	قینمیش ات	Fresh butter,	<i>Tereh yaghi,</i>	ترہ یاغی
Roast meat,	<i>Kebab,</i>	کباب	Beer,	<i>Arpah suyi,</i>	ارپہ صوبی
Broth,	<i>Et suyi,</i>	ات صوبی	Force-meat balls,	<i>Bombar,</i>	بومبار
Tongue,	<i>Sighir dili,</i>	صغردلی	Honey,	<i>Bal,</i>	بال
Beef,	<i>Sighir eti,</i>	صغراتی	Cheese,	<i>Pinir,</i>	پندر
Veal,	<i>Tanah eti,</i>	طنہ اتی	Olives,	<i>Zitun,</i>	زیتون
Mutton,	<i>Koiun eti,</i>	قیون اتی	Salad,	<i>Salatah,</i>	سلاطہ
Lamb,	<i>Kuzi eti,</i>	قوزی اتی	Omelet,	<i>Kaighaneh,</i>	قیغنہ
Calf's head,	<i>Bozagh bashi,</i>	بوزاغو باشی	Egg,	<i>Yumurtah,</i>	یمرطہ
Tripe,	<i>Ishkembeh,</i>	اشکمبہ	Curds,	<i>Yoghurt,</i>	یوغورت
Sheep's feet,	<i>Koiun patchahsi,</i>	قیون پاچہ سی	Rice,	<i>Pirintch,</i>	پرنج
Pudding,	<i>Guden,</i>	گودن	Salt,	<i>Tuz,</i>	توز
Sausage,	<i>Sudguk,</i>	سجوق	Pepper,	<i>Biber,</i>	ببر

Vinegar,	<i>Sirkeh,</i>	سرکه	Breakfast,	<i>Kahvah alti,</i>	قهوه التي
Mustard,	<i>Khardal,</i>	خردل	Dinner,	<i>Kushlik yedgigi,</i>	قوشلق ييجگي
Cinnamon,	<i>Dartchin,</i>	دارچين	Supper,	{ <i>Akhsham .</i> <i>mandgiahsi,</i> }	{ اخشام مانجه سي }
Nutmeg,	<i>Hindostan dgevizi,</i>	هندستان جوزي			
Capers,	<i>Kibereh,</i>	کبره	Collation,	<i>Kolazion,</i>	قولزيون

PRECIOUS-STONES.

A precious-stone,	<i>Kimetlu tash,</i>	قیمتلو تاش	Pearl,	<i>Indgu,</i>	انجو
Jewel,	<i>Dgiauher,</i>	جوهر	Coral,	<i>Merdgian,</i>	مرجان
Diamond,	<i>Elmas,</i>	الماس	Onyx,	<i>Sulimani,</i>	سليمانی
Emerald,	<i>Zemrud</i>	زمرد	Agate,	<i>Baba kuri,</i>	بابا قوري
Ruby,	<i>Yakut, laal,</i>	ياقوت لعل	Jasper,	<i>Yeshim,</i>	يشيم
Amethyst,	<i>Dgebilkom.</i>	جبلقوم	Turquoise,	<i>Firozeh,</i>	فیروزه

QUALITIES.

Good,	<i>Éiu,</i>	ايو	Old,	<i>Kodgiahlu,</i>	قوجه لو
Bad,	<i>Kiem, fena,</i>	کم فنا	Heavy,	<i>Aghir,</i>	اغر
Wise,	<i>Üslu,</i>	اوصلو	Light,	<i>Yini,</i>	يینی
Big,	<i>Tenlu,</i>	تنلو	Full,	<i>Dolu,</i>	طولو
Great,	<i>Buiuk,</i>	بيوک	Empty,	<i>Bosh,</i>	بوش
Little,	<i>Kotchek,</i>	کوچک	Hard,	<i>Keti,</i>	قتی
Thin,	<i>Arik,</i>	ارق	Soft,	<i>Yauash,</i>	یوآش
High,	<i>Yuksek,</i>	یوکسک	Sweet,	<i>Datlu,</i>	طاتلو
Low,	<i>Altchiak,</i>	الچق	Bitter,	<i>Adgi,</i>	احی
Long,	<i>Üzun,</i>	اوزون	Difficult,	<i>Giutch,</i>	گوتچ
Short,	<i>Kisseh,</i>	قصه	Easy,	<i>Kolai,</i>	قولای
Wide,	<i>İnlu,</i>	اینلو	Clean,	<i>Temiz,</i>	تمیز
Narrow,	<i>Dar,</i>	طار	Dirty,	<i>Tchepel,</i>	چپل
Right,	<i>Doghru,</i>	طوغرو	Hot,	<i>İssi,</i>	اسی
Wrong,	<i>Yaramaz,</i>	یرامز	Cold,	<i>Suk,</i>	صوق
New,	<i>Yeni,</i>	یگی	Dry,	<i>Kuru,</i>	قورو

Wet,	<i>Yashlu,</i>	ياشلو	Cruel,	<i>Yavuz,</i>	ياوز
Strong,	<i>Kuvvetlu,</i>	قوتلو	Fickle,	<i>Donuk,</i>	دولق
Weak,	<i>Zebun,</i>	زون	Niggardly,	<i>Khesiş,</i>	خسيس
Handsome,	<i>Guzel,</i>	گوزل	Lavish,	<i>Serflu,</i>	سرفلو
Pretty,	<i>Gioktcek,</i>	گوکچک	Stubborn,	<i>Inaddgi,</i>	عناد جي
Cunning,	<i>Kelash,</i>	قلش	Chaste,	<i>Ari,</i>	اري
Stupid,	<i>Belid,</i>	بليد	Sober,	<i>Ayik,</i>	ايق
Bold,	<i>Muruvelu,</i>	مروتلو	Rash,	<i>Fikirşiz,</i>	فكرسز
Timid,	<i>Korkak,</i>	قورقاق	Sincere,	<i>Sedakettu,</i>	صد اقلو
Civil,	<i>Adeblu,</i>	ادبلو	Just,	<i>Adil,</i>	عادل

VERBS.

To love,	<i>Sevmek,</i>	سومك	To understand,	<i>Anlamak,</i>	اقلامق
To look,	<i>Bakmak,</i>	بقمق	To know,	<i>Bilmek,</i>	بلمك
To sharpen,	<i>Bilehnek,</i>	بله مك	To find,	<i>Bulmak,</i>	بولق
To open,	<i>Achmak,</i>	اچمق	To oppress,	<i>Kimak,</i>	قيقمق
To shut,	<i>Kapamak,</i>	قاپامق	To be ill,	<i>Khastahlenmek,</i>	خسته لنك
To lose,	<i>Yetirmek,</i>	يتورمك	To resemble,	<i>Benzenmek,</i>	بئزهمك
To gain,	<i>Kazanmak,</i>	قرنق	To affirm,	<i>Gertcheklemek,</i>	گرچكلمك
To come,	<i>Gelmek,</i>	گلمك	To deny,	<i>Inkiar etmek,</i>	انكار ايتك
To dig,	<i>Kazmak,</i>	قازمق	To say,	<i>Dimek,</i>	دبمك
To swim,	<i>Yuzmek,</i>	يوزمك	To speak,	<i>Soilemek,</i>	سوبلمك
To fly,	<i>Uchmak,</i>	اوچمق	To be silent,	<i>Sus olmak,</i>	سوس اولق
To ride,	<i>Binmek,</i>	بنمك	To commence,	<i>Bashlamak,</i>	باشلمق
To run,	<i>Koshmak,</i>	قوشمق	To mark,	<i>Nishanlik etmek,</i>	نشانلق ايتك
To walk,	<i>Gezmek,</i>	گزمك	To dress,	<i>Gimek,</i>	گيمك
To admire,	<i>Teadgiub etmek,</i>	تعجب ايتك	To do,	<i>İtmek,</i>	ايتك
To rise,	<i>Kalkmak,</i>	قالقمق	To touch,	<i>Dokunmak,</i>	طوقنمق
To lie down,	<i>Yatmak,</i>	ياتمق	To see,	<i>Gormek,</i>	گورمك
To turn,	<i>Dondurmek,</i>	دوندرمك	To feel,	<i>Duimak,</i>	دوبمق
To believe,	<i>Biimek,</i>	بيومك	To hear,	<i>Ishitmek,</i>	اشتك
To think,	<i>Dushinmek,</i>	دوشنمك	To agitate,	<i>Tchalkmak,</i>	چالقمق

To nourish,	<i>Beşlemek,</i>	بسلک	To remember,	<i>Khatırlamak,</i>	خاطرلیق
To kiss,	<i>Öpmek,</i>	اویسک	To forget,	<i>Ünutmak,</i>	اوتنمق
To embrace,	<i>Kudgaklamak,</i>	قوجقلیق	To learn,	<i>Ögrenmek,</i>	اوگرنمک
To command,	<i>Biirmek,</i>	بیورمک	To read,	<i>Okumak,</i>	اوقومق
To join,	<i>Katmak,</i>	قاتنق	To write,	<i>Yazmak,</i>	یازمق
To bring,	<i>Getirmek,</i>	گتورمک	To advance,	<i>Ötehlenmek,</i>	اوتهلنمق
To be present,	<i>Bulunmak,</i>	بولنمق	To retire,	<i>Saulmak,</i>	صاولمق
To present,	<i>Sunmak,</i>	سونمق	To eat,	<i>Yimek,</i>	یمک
To blush,	<i>Kızarmak,</i>	قزارمق	To drink,	<i>İçmek,</i>	ایچمک
To be patient,	<i>Katlanmak,</i>	قاتلانمق	To dance,	<i>Sitchramak,</i>	صیچرامق
To count,	<i>Saimak,</i>	صایمق	To sing,	<i>İrlamak,</i>	ایرلامق
To polish,	<i>Perdahlemek,</i>	پرداحلیمک	To rain,	<i>Yaghmak,</i>	یاغمق
To pay,	<i>Eudehmek,</i>	اودهیمک	To hail,	<i>Dolu yaghmak,</i>	دولو یاغمق
To remain,	<i>Kalmak,</i>	قالنق	To snow,	<i>Karlamak,</i>	قارالمق
To resuscitate,	<i>Diriltmek,</i>	دیرلتمک	To thunder,	<i>Gurlemek,</i>	گورلمک
To pray,	<i>Yalvarmak,</i>	یالورمق	To lighten,	<i>Shimsheklemek,</i>	شیشکلیمک
To sleep,	<i>Üumak,</i>	اویومق	To hope,	<i>Ümak,</i>	اومق
To awaken,	<i>Koparmak,</i>	قوپورمق	To persuade,	<i>Inandurmak,</i>	اناندورمق
To laugh,	<i>Gulmek,</i>	گولیمک	To grieve,	<i>Ösanmak,</i>	اوصانمق
To cry,	<i>Yasharmak,</i>	یاشرمق	To pacify,	<i>Barishdurmak,</i>	بارشدرمق
To paint,	<i>Nakishlamak,</i>	نکشلمق	To prepare,	<i>Hazırlamak,</i>	حاضرلیق
To take,	<i>Almak,</i>	الیمق	To approach,	<i>Yaklaşmak,</i>	یقلاشمق
To hate,	<i>Adavet etmek,</i>	عداوت ایتمک	To wish,	<i>Arzulamak,</i>	ارزولمق
To beat,	<i>Dogmek,</i>	دوگیمک	To appear,	<i>Zahir olmak,</i>	ظاهر اولمق
To wound,	<i>Yarahlamak,</i>	یاراهلمق	To go,	<i>Varmak,</i>	وارمق
To destroy,	<i>Bozmak,</i>	بوزمق	To depart,	<i>Getchmek,</i>	گچیمک
To build,	<i>Yapmak,</i>	یایمق	To be absent,	<i>Baid olmak,</i>	بعید اولمق
To place,	<i>Komak,</i>	قومق	To diminish,	<i>Azaltmak,</i>	ازالتنق
To make,	<i>Yaratmak,</i>	یراتنق	To buy,	<i>Şatun almak,</i>	صاتون الیمق
To burn,	<i>Yakmak,</i>	یقمق	To sell,	<i>Şatmak,</i>	صاتمق
To light,	<i>Nurlandurmak,</i>	نورلندورمق	To exchange,	<i>Degish etmek,</i>	دگش ایتمک
To inflame,	<i>Atesh virmek,</i>	اتش ویرمک	To call,	<i>Tchaghirmak,</i>	چاغریمق

To answer, <i>Dgevaḥ virmek</i> ,	جواب ویرمک	To fight,	<i>Dgenklemek</i> ,	جنگلیمک
To multiply, <i>Tchoghalmak</i> ,	چوغلتمک	To shoot,	<i>Tufenk atmak</i> ,	تفنک اتیق
To be hungry, <i>Adg olmak</i> ,	اچ اولیق	To cut,	<i>Kesmek</i> ,	کسیمک

COUNTRIES, KINGDOMS, NATIONS, &c.

Asia,	<i>Asia</i> ,	اسیا
Europe,	<i>Ürupa</i> ,	اوروپا
Africa,	<i>Efrika</i> ,	افریقا
America,	<i>Yeni dünya</i> ,	یڭی دنیا
A country,	<i>Vilaiet</i> ,	ولایت
A kingdom,	<i>Memleket</i> ,	مملکت
A nation,	<i>Milet</i> ,	ملت
Turkey,	<i>Osmanli vilaieti</i> ,	عثمانلی ولایتی
An Ottoman,	<i>Osmanli</i> ,	عثمانی
England,	<i>Ingliṣ vilaieti</i> ,	انگلز ولایتی
An Englishman,	<i>Ingliṣ</i> ,	انگلز
France,	<i>Frantcheh vilaieti</i> ,	فرانچہ ولایتی
Austria,	<i>Batch eulkeḥsi</i> ,	بچ اولکھسی
Germany,	<i>Nemtcheh vilaieti</i> ,	نمچہ ولایتی
Spain,	<i>Iṣpania</i> ,	اسپانیا
A Spaniard,	<i>Iṣpaniol</i> ,	اسپانیول
Portugal,	<i>Portugal vilaieti</i> ,	پورتگال ولایتی
Holland,	<i>Filemenk vilaieti</i> ,	فلیمنک ولایتی
Poland,	<i>Leh vilaieti</i> ,	لہ ولایتی
Bohemia,	<i>Tcheh vilaieti</i> ,	چہ ولایتی
Hungary,	<i>Madgiar vilaieti</i> ,	مجار ولایتی
Italy,	<i>Italia</i> ,	اتالیا
An Italian,	<i>Latin</i> ,	لاتین
Sweden,	<i>Iṣvetch vilaieti</i> ,	اسوچ ولایتی
Denmark,	<i>Danemarkah memleketi</i> ,	دانہمارقہ مملکتی
Russia,	<i>Rus memleketi</i> ,	روس مملکتی
Genoa,	<i>Dgeneviṣ vilaieti</i> ,	جنویر ولایتی

Venice,	<i>Venedik memleketi,</i>	ونديك مملكتي
Bosnia,	<i>Boşnah,</i>	بوسنه
Bulgaria,	<i>Bulgar memleketi,</i>	بولغار مملكتي
The Crimea,	<i>Krim,</i>	قريم
Croatia,	<i>Khervat memleketi,</i>	خروات مملكتي
Ragusa,	<i>Dobrah venedik,</i>	دوبره ونديك
Andalusia,	<i>Andalus,</i>	اندلس
The Morea,	<i>Morah,</i>	موره
Servia,	<i>Serb vilaieti,</i>	صرب ولايتي
Transylvania,	<i>Erdel vilaieti,</i>	اردل ولايتي
The Ukraine,	<i>Kazak vilaieti,</i>	قزاق ولايتي
Tatary,	<i>Tataristan,</i>	تاتارستان
Persia,	<i>Adgemistan,</i>	عجمستان
China,	<i>Tchin,</i>	چين
Arabia,	<i>Arabistan,</i>	عربستان
Arabia Felix,	<i>Yemen,</i>	يمن
Arabia Deserta,	<i>Arabistan tchuli,</i>	عربستان چولي
Arabia Petræa,	<i>Hedgaz,</i>	حجاز
An Arab,	<i>Arab,</i>	عرب
Armenia,	<i>Erminieh,</i>	ارمنييه
An Armenian,	<i>Ermini,</i>	ارمني
Georgia,	<i>Gurdgistan,</i>	گورجستان
Egypt,	<i>Misr,</i>	مصر
Ethiopia,	<i>Habesh,</i>	حبش
Morocco,	<i>Moghreb,</i>	مغرب
Albania,	<i>Arnaudlik,</i>	ارناودلق
An Albanian,	<i>Arnaud,</i>	ارناود
Algiers,	<i>Dgezair,</i>	جزاير
Anatolia,	<i>Anatoli,</i>	اناطولي
Curdistan,	<i>Kurdistan,</i>	كوردستان
Babylonia,	<i>Irak arab,</i>	عراق عرب
Barbary,	<i>Bilad al berber,</i>	بلاد البربر

India,	<i>Hindostan,</i>	هندستان
An Indian,	<i>Hindi,</i>	هندي
Syria,	<i>Sham vilaieti,</i>	شام ولايتي
Kerman,	<i>Kerman,</i>	كرمان
Gilan,	<i>Gilan,</i>	گيلان
Tabristan,	<i>Tabristan,</i>	طبرستان
Macedonia,	<i>Filibeh vilaieti,</i>	فلبه ولايتي
Wallachia,	<i>Iflak,</i>	افلاق
Moldavia,	<i>Boghdan,</i>	بغدان
Bengal,	<i>Bengalah,</i>	بنگاله
Fez,	<i>Fas,</i>	فاس
Candia,	<i>Kandia,</i>	قنديا
Corfu,	<i>Kurfu,</i>	كورفو
Crete,	<i>Gerid,</i>	گرید
Cyprus,	<i>Kibris,</i>	قبرس
Mytelene,	<i>Medilli adahsi,</i>	مدلي اطهسي
Naxos,	<i>Nakshah adahsi,</i>	ناکشه اطهسي
Paros,	<i>Barreh adahsi,</i>	بارره اطهسي
Rhodes,	<i>Rodos,</i>	ردوس
Tenedos,	<i>Boztchek adahsi,</i>	بوزچه اطهسي
Tino,	<i>Eştendil,</i>	استندیل
Syra,	<i>Shirah adahsi,</i>	شیره اطهسي
Scio,	<i>Sakiż adahsi,</i>	ساکز اطهسي
Malta,	<i>Maltah adahsi,</i>	مالطه اطهسي
Constantinople,	<i>Iştambol,</i>	استانبول
London,	<i>Londrah,</i>	لوندرة
Paris,	<i>Parış,</i>	پارس
Vienna,	<i>Batch,</i>	بچ
Cracow,	<i>Krako,</i>	قراکو
Moskow,	<i>Moşko,</i>	مسکو
Cordova,	<i>Korđobeh,</i>	قرطبه
Rome,	<i>Kiżil alma,</i>	قرل الهيا

Stockholm,	<i>İstokkholm,</i>	استوقخولم
Adrianople,	<i>Edrineh,</i>	ادرنه
Baghdad,	<i>Baghdad,</i>	بغداد
Bussorah,	<i>Basrah,</i>	بصرة
Antioch,	<i>Entakieh,</i>	انطاكية
Acre,	<i>Akeh,</i>	عكة
Cairo,	<i>Elkahireh,</i>	القاهرة
Alexandria,	<i>Eşkenderieh,</i>	اسكندرية
Rosetta,	<i>Eşkenderun,</i>	اسكندرون
Damietta,	<i>Dimiat,</i>	دمياط
Diarbekir,	<i>Diarbekir,</i>	دياربكر
Negropont,	<i>Eghri boz,</i>	اغريدوز
Salonica,	<i>Selanik,</i>	سلانيك
Buda,	<i>Bedun,</i>	بدون
Chalcedon,	<i>Kazi kuyi,</i>	قاضي كويي
Damascus,	<i>Sham sherif,</i>	شام شريف
A Damascene,	<i>Dimeshki,</i>	دمشقي
Ephesus,	<i>Ayazlik,</i>	ايازلق
Aleppo,	<i>Haleb,</i>	حلب
Jerusalem,	<i>Kudsi sherif,</i>	قدس شريف
Mecca,	<i>Mekehi mukeremeh,</i>	مكة مكرمة
Medinah,	<i>Medinehi munevereh,</i>	مدينة منورة
Nice,	<i>Iznik,</i>	ازنيك
Nicomedia,	<i>Izmid,</i>	ازميد
Bursa,	<i>Brusah,</i>	بروسه
Gallipoli,	<i>Geliboli,</i>	جليبولي
Trebisond,	<i>Trabizun,</i>	طرابزون
Rodosto,	<i>Rodosto,</i>	رودستو
Heraclea,	<i>Eregli,</i>	ارگلي
Eski Stamboul,	<i>Eski istambol,</i>	اسكي استانبول
Erivan,	<i>Revan,</i>	روان

Cæsarea,	<i>Kaişerieh,</i>	قيصريه
Sidon,	<i>Şida,</i>	صيدم
Ispahan,	<i>İsfahan,</i>	اسفهان
Tripoli,	<i>Trabolus,</i>	طرابلس
Tunis,	<i>Tuniş,</i>	تونس
The Alps,	<i>Balkanler,</i>	بلقانلر
Imaus,	<i>Emaus daghi,</i>	اماوس طاغي
Libanus,	<i>Libnan daghi,</i>	لبنان طاغي
Tabor,	<i>Dgebeli tabur,</i>	جبل طابور
Olympus,	<i>Keshish daghi,</i>	كشيش طاغي
Ararat,	<i>Agheri daghi,</i>	اغري طاغي
The Balkan,	<i>Balkan daghleri,</i>	بلقان طاغلري
The Dardanelles,	<i>Boghaz hişar,</i>	بوغاز حصار
The Borysthenes,	<i>Euži suyi,</i>	اوزي صويي
The Danube,	<i>Tunah,</i>	طونه
The Euphrates,	<i>Farat,</i>	فرات
The Jordan,	<i>Erden,</i>	اردن
The Nile,	<i>Nil,</i>	نيل

DIALOGUES.

MODES OF SALUTATION.

Good morning, Sir!	<i>Şabahınız kheir ôla Efendim.</i>	صباحکمز خیر اولا افندیم
You are welcome.	<i>{ Khosh geldunuz şultanum, } efendim, or Şefa geldün. }</i>	خوش گلدکمز سلطانم افندیم صفا گلدک
How are you?	<i>Keifiniz éiu-mi.</i>	کیفکمز ایومی
How are you, Sir?	<i>N'asıl siz şultanum.</i>	نه اصل سز سلطانم
Very well.	<i>Éiu, khosh.</i>	ایو خوش
How do you do?	<i>Mizadgi şerifiniz n'asıl dur.</i>	مزاج شریفکمز نه اصل در
Well, thank God! How are you?	<i>Shukur, ya siz nidgeh siz.</i>	شکر یاسز نیجه سز
I am glad to see you in good health!	<i>{ Sizi sagh şelim gurdükmeden } şevinurum. }</i>	سز ی صاغ سلیم گوردکمدن سونرم
I am, thank God! in perfect health.	<i>Allaheh shukur khosh iz.</i>	اللهه شکر خوش ایز
Well met!	<i>Khosh bulduk sultanum.</i>	خوش بولدق سلطانم
Good-day!	<i>Bu vaktunuz kheir ôla.</i>	بو وقتکمز خیر اولا
Good-bye, Sir!	<i>{ (lit. May your end } Akibetunuz kheir ôla şul- (be fortunate!) } tanum. }</i>	عاقبتکمز خیر اولا سلطانم
Your servant, Sir!		
Your servant! (lit. I kiss your hand!)	<i>{ Bendeñiz el üper.</i>	بندهکمز ال اوپر
What is the news?	<i>Neh khaber.</i>	نه خبر
Is there no news?	<i>Bir khaberin yokmi.</i>	بر خبرک یوقمی
What say the Gazettes?	<i>Kiaghidler neh dirler.</i>	کاغدلر نه دیرلر
I have heard nothing.	<i>Hitch bir şeî işitmedum.</i>	هیچ برشی اشمدم
I thank you. (lit. May your life be long!)	<i>{ Umriniz tchiok ôlah.</i>	عمرکمز چوق اوله
I am much obliged. (lit. May God be pleased!)	<i>{ Allah razî ôlah.</i>	الله راضی اوله

I commend you to God.	<i>Allah یشمارلادوک.</i>	الله اصبر لدک
God be with you!	<i>Allah bilindgeh ôlsun.</i>	الله بیلنجه اولسون
I wish you good health, and a prosperous voyage.	<i>{ Varin saghlik ileh, Allah yol atchikligi vireh. }</i>	وارث صاغلغ ايله الله يول اچقلغي ویره
Good evening!	<i>Akshamnuz kheir ola.</i>	اخشامنوز خیر اولا
I wish you good night!	<i>Gidgehnuz kheir ola.</i>	گیجه نوز خیر اوله
How have you passed the night?	<i>Bu gidgeh n'asil idinuz.</i>	بو گیجه نه اصل ایدنگر
Very bad.	<i>Pek fena idum.</i>	پک فنا ایدم
I did not sleep.	<i>Ovumadam.</i>	او بومدم
How is it that you are in bed at this hour?	<i>{ Ya daha bu saatdehdek dushekdeh mi-siz. }</i>	یا دخی بو ساعته دک دوشکده میسز
Make haste, and rise.	<i>Tiz kalk.</i>	تیز قاتق
I went to bed late last night.	<i>Dun gidgeh gitch yatdum.</i>	دون گیجه گچ یاتدم
I have heard that your brother was ill.	<i>{ Kardashun khastah dur du ishiddum. }</i>	قرداشنک خسته در دیو اشتدم
How is he now?	<i>N'asl dur shimdi.</i>	نه اصل در شیدی
Thank God! he is better.	<i>Shukur Allahah eiudgeh dur.</i>	شکر الله ایوجه در
I hope he will soon recover.	<i>Allah saghligi virsun.</i>	الله صاغلغی ویرسون
Give my compliments to him.	<i>Benden selam ileh.</i>	بندن سلام ايله
It is to you that this discourse is addressed.	<i>{ Bu lakirdi sana dur. }</i>	بو لاقردی سنا در
He has gone without saying adieu.	<i>Beni selamlamadan gitdi.</i>	بني سلاملادن گتدی
What do you wish? What seek you?	<i>Neh isterşin, neh ararşin.</i>	نه استرش نه ارارش
I want your counsel.	<i>Senin vüüdün bana lazımdur.</i>	سناک اوگدوئک بنا لازمدر
Your good health, Sir!	<i>Eshekinah agham.</i>	عشقکه اغام
Sir, I thank you. (<i>lit.</i> May it be to your health!)	<i>{ Afetler ôlsun. }</i>	عافیتلر اولسون
My master sends his compliments to you.	<i>{ Aghamin şizeh selami var. }</i>	اغامک سزه سلامی وار
Give my best respects to your master.	<i>{ Aghanah benden tchok selam ileh. }</i>	اگاهنه بندن چوق سلام ايله
Holla, fellow! I am hoarse with calling you.	<i>{ Bireh aghlan tchagireh tchagireh şeşim boghuldi. }</i>	بره اوغلان چاغره چاغره سسم بوغلدی

- What do you wish, Sir? *Lebiğ şulṭanum.* لبيك سلطانم
- Go, and ask Ali Tchelebi to come here. *War Ali Tchelebiyeh burayeh gelsun di.* وار علي چلبی به بورایه گلسون دی
- Most willingly, Sir. *Bash üstineh şulṭanum.* باش اوستنه سلطانم
- Very well, Sir. *Pek êu şulṭanum.* پک ایو سلطانم
- It is a long time since I have seen you. *Tchiokdan şeni gurmedum.* چوقدن سنی گورمدم
- Where have you been all this time? *Bukadar zeman nerehyeh getdun.* بو قدر زمان نره به گتدک
- Why have you not been to see me? *Neh şebeden baṇa gelmedun.* نه سببدن بڠا گلمدک
- I thought you had forgotten me. *Sen beni ûnutdun şandun.* سن بني اونتدک شاندم
- Pardon me, Sir. *Meazour bûiurun şulṭanum.* معذور بیورک سلطانم
- If I have not come to see you as often as I could wish, it is not my fault. *Eier işterdeim kadar hâzretleri-nizi şelamlamaghah gelmedum işeh kabâhat benim deîul.* اگر استدیگم قدر حضرتلرکزی سلاملیغه گلدم ایسه قباحات بنم دگل
- I wished to come to see you, but my affairs prevented me. *Şîzeh gelmiş işterdum adgiak işhim tchiok öldughinden gelehmedum.* سزه گلیگه استردم انجق ایشم چوق اولدوغندن گلهمدم
- My will was good. *Muradum var idi.* مرادم وار ایدي
- You are come in good time, Sir. *Tchelebum mehelindeh geldun.* چلبم مکلنده گلدک
- Where are you going? *Nerehieh gidersiz.* نره به گیدرسز
- I must visit a friend near by. *Yakindeh bir dostun ziyaretineh gitsem gerek.* یقینده بر دوستک زیارتنه گیتسم گرك

OF EATING AND DRINKING.

- Have you any thing ready for breakfast? *Kahvehaltiyeh hazır bir şüin yokmi.* قهوه‌التي به حاضر بر شيبک یوقمي
- What do you wish, Sir? *Neh iştersiz şulṭanum.* نه استرسز سلطانم
- Have you any lamb? *Kuzi eti yokmi.* قوزي اتی یوقمي
- Yes, Sir. *Evet şulṭanum.* اوت سلطانم
- Very well: get some wine, and put it to cool. *Pek êu var sherabtcheğ ve şootmagheh ko.* پک ایو وار شرابچک و صوتیغه قو
- One of my friends breakfasts with me. *Dostlarimdan birisi gelub benim ileh kahvahalti idehdegik.* دوستلرمدن بریسی گلوب بنم ایله قهوه‌التي ایدهجک

Every thing is ready.	<i>Her shei hazir itdirdum.</i>	هر شي حاضر ايئدردم
Make haste : lay the table.	<i>Tiz sofrayi kurun.</i>	تيز سفره يي قورت
Bring the plates, the knives and forks, and the spoons.	<i>Tepşileri bithakleri tchatallari</i> <i>kashikleri getir.</i>	تپشيلري بچاقلري چتالري قشقلري گتور
Make no ceremonies, Sir.	<i>Teklifsiz olun şultānum.</i>	تکليف سز اولوک سلطانم
Try if the wine is good.	<i>Bakalum sherab éiu midur.</i>	بقلم شراب ايوميدر
What wine is this?	<i>N'asil sherab dur bu.</i>	نه اصل شراب در بو
Do you call it good?	<i>Neh dirsin éiu midur.</i>	نه ديرسک ايوميدر
It is excellent!	<i>Pek éiu dur.</i>	پک ايو در
Shall I send you a piece of tongue ?	<i>Şighir dilini dilerşeniz geturehim.</i>	صغر ديليني ديرلر سگور گتوره ايم
Carry this piece for the Gentleman to taste.	<i>Getur tchelebi andan bir lokmah</i> <i>yişun.</i>	گتور چلبي اندن برلقمه ييسون
You do not appear to like this tongue!	<i>Bu dili beienmedeniz zahir.</i>	بو ديلي بگنيدگز ظاهر
You do not eat any thing !	<i>Bir shei yimiürşen</i>	بر شي يييدورسن
Thank you, Sir ! I have eaten of it sufficiently.	<i>Kheir şultānum yidum.</i>	خير سلطانم ييدم
Excuse me, Sir ! every thing is very much to my taste.	<i>Kheir efendim her shei ziadeh-</i> <i>şileh beïendum.</i>	خير افندم هر شي زياده سيله بگندم
Let us sit down, Gentlemen, and partake of a slight collation.	<i>Ôturalum aghaler bir lokmah</i> <i>shei iyeklum.</i>	اوتورالم اغالرو برلقمه شي ييله لم
Bring the wine.	<i>Sherabni getir.</i>	شرابني گتور
Go, and tell the gardener to bring us some fruit.	<i>War boştandgiyeh şöileh bişeh</i> <i>bir az yemish getirşun.</i>	وار بوستانجي به سويله بزه بر از ييش گتورسون
Have you still some wine left?	<i>Sherabın daha var mı.</i>	شرابک دخي وارسي
Yes, Sir, here are two bottles.	<i>Evet şultānum iki shisheh</i> <i>daha var.</i>	اوت سلطانم ايکي شيشه دخي وار
See what you have to give us for supper!	<i>Bakalum akhsham mandgia-</i> <i>şinah bişeh neh virirşin.</i>	بقلم اخشام مانجه سنه بزه نه ويررسن
What do you wish to have, Gentlemen?	<i>Neh iştêrşiz buürün aghaler.</i>	نه استرسز بيورتک اغالر
Give us some fricasseed fowls, and a salad.	<i>Bişeh bir taouk kavourmahşi</i> <i>şalata ileh getir.</i>	بزه بر طاوق قاورمه سي صلطه ايله گتور

- Is there nothing else you would like? { *Gheiri daha bir shei buiur-mazmisiş.* } غیری دخی بر شی
بیورمز میسز
- No, that is sufficient. *Kheir ol yetisher.* خیر اول ینشر
- Gentlemen, the supper is ready. *Aghaler sofrah kurulmuş dur.* اغالر سفره قورلیش در
- Taste this fricassee: it is very good. { *Shu kavurmahdan iyin pek éiu dur.* } شو قاورمده دن بیگ پک
ایو در
- I have no appetite. *İشتهam yokdur.* اشتها یم یوقدر
- Let us take a parting-glass. *Gitmezden evvel içtchehlum.* گیتمز دن اول ایچهللم

TO SPEAK TURKISH.

- They say that you are well versed in the Turkish Language. { *Turktchehyi kıamil bilürşin dirler.* } ترکتچه یی کامل بیلورس
دیرلر
- I wish it were so. *Allah vireh üileh olaidi.* الله ویره اویله اولیدی
- I assure you I have been told so. *İnan keh baña üileh didiler.* اینان که بنا اویله دیدیلر
- Perhaps I have spoken a few words, which I got by heart. { *Belki ezberden ügrendighim bir katch şuı bilmish olam.* } بلکی از بر دن اوگرنده یم بر
قچ سوزی بلیش اولم
- How fortunate you are, to speak so many languages! { *Neh mutleā sana keh bukadār dil bilürşen.* } نه متلع سنا که بو قدر دل
بلورس
- It is very necessary to know them. *Anlari bilmek pek lazım dur.* انلری بلیک پک لازم در
- On that account I have asked you to teach me Turkish. { *Anun itchiun ridgia iderux keh bixeh turktcheh ögredeşen.* } انک ایچون رجا ایدرز که
بزه ترکتچه اوگرده سن
- Do you not understand what I say? *Soılduklerumi anlamazmişen.* سویلدکلر می انکلمز میسن
- I understand, but I cannot speak. *Anlarum andgiak şoilehmem.* انکلم انجق سویلیه مم
- By degrees, you will find it more easy. *Gideh gideh kolai ögrenürşen.* گیده گیده قولای اوگرنرس
- To speak Turkish well, you must speak it very frequently. { *Turktcheh éiu şoilemek itchiun sik sik şoilemek gerek.* } ترکتچه ایو سویلیک ایچون
صق صق سویلیک گرک
- To speak frequently, we must know something of the language. { *Sik sik şoilemek itchiun bir az bilmek gerek.* } صق صق سویلیک ایچون
براز بلیک گرک
- Whether well or not, always speak. *Éiu fena daima şoileh.* ایو فنا دایما سويله
- I fear making mistakes in speaking. *Yanlish şoilemegeh korkarum.* ینگلش سویلیکه قورقارم
- Do not fear: the Turkish Language is not so difficult. { *Korkmah turktcheh şoilemek olkadār gutch deül.* } قورقه ترکتچه سویلیک
اولقدر گوج دگل

If I speak wrongly, they laugh at me.	{ <i>Yanlış söyledim beni maş-kharah ederler.</i> }	يگش سويلسم بني مسخره ايدرلر
Do you not know, that in speaking badly you learn to speak well?	{ <i>Bilmezmişen keh yanlış söylemindgeh éiu söylemek öğrenilmez.</i> }	بلمزميس كه يگش سويلمىنجه ايو سويليك اوگرنلر
You say truly.	<i>Gerçekleşen.</i>	گرچكسن

OF WRITING.

Is not this Post-day?	<i>Bugün posta günü değil mi,</i>	بوگون پوستان گوني دگلي
Why?	<i>Nitchiun.</i>	نيچون
Because I have a Letter to write.	<i>Bir mektub yazadığım.</i>	بر مکتوب يازاجکم
Whom do you write to?	<i>Kimek yazadığışen.</i>	کيمه يازاجکسن
To my Brother.	<i>Kardashimeh.</i>	قرداشمه
Give me a sheet of paper, a pen, and some ink.	{ <i>Kıyâhid ilek kelem ve murekkeb vir bana.</i> }	{ کاغذ ايله قلم و مرکب ویر بنا }
Step into my closet: you will there find all that you require.	{ <i>Ödayeh girün iştedüklerünüñ bulursız.</i> }	{ اوطه يه گيرک استدکلرکزي بولورسز }
There is no pen.	<i>Kalem yoktur.</i>	قلم يوقدر
It is in the inkstand.	<i>Divânın içindeh vardur.</i>	دوبدک اينچنده واردر
They are good for nothing.	<i>Éiu deüллер.</i>	ايو دگلر
Here are some others for you.	<i>İşteş şana gheiri kalem.</i>	اشته سنا غيري قلم
They are not cut.	<i>Kesilmemiş dur.</i>	کسليه مشدر
Where is your penknife?	<i>Kalemtrashun kani.</i>	قلمتراشک قاني
Do you know how to make a pen?	<i>Kalem keşmegeh bilürmişen.</i>	قلم کسيگه بلورميسن
I cut them after my own fashion.	<i>Bana goreh keşerum.</i>	بنا گوره کسر
This is not a bad pen.	<i>Bu kalem kiem deül.</i>	بو قلم کم دگل
While I finish this Letter, cut the others for me.	{ <i>Ben shu mektubi biturindgeş şen ol birleri keş.</i> }	{ بن شو مکتوبي بتورنجه سن اول برلري کس }
What wax shall I seal it with?	<i>N'asıl bal mumı koyaim.</i>	نه اصل بال مومي قويديم
What you please.	<i>Kangışinden iştersen.</i>	قنغيسندن استرسن
Have you signed it?	<i>Adını yazdun mi.</i>	ادني يازدک مي
I think so; but I have omitted the date.	{ <i>Yazdım şanurum andgiak tarikhini yazmadum.</i> }	{ يازدم شانورم انچق تاريخني يازمدم }

What is the day of the month?	<i>Aiun katchindgisi dur.</i>	ایک چنچسی در
This is the fifteenth day of the month.	<i>Bu giun aiun ön beshi dur.</i>	بوگون ایک اون بشیدر
Where is the sand?	<i>Rig kani.</i>	ریگ قنی
In the sand-box.	<i>Rigdandeh vardur.</i>	ریگداندۀ وارد
Here is your servant.	<i>İshleh khidmetkarun.</i>	اشته خدمتکارک
Carry my Letters to the Post.	<i>Mektubleri postayeh getur.</i>	مکتوبلری پوستایه گتور

OF BUYING AND SELLING.

Pray, Sir, come here. Have you need of any thing?	<i>Gel tchelebi bir shei lazım mi.</i>	گل چلبی بر شی لازم می
I have: but whether you have what I want, I do not know.	<i>Lazım dur emma şızdeh varmi bilmem.</i>	لازم در اما سزده وارمی بلمم
Say what you require — what you seek.	<i>Söleniz neh lazım dur neh istersiz.</i>	سویلننه لازمدر نه استرسز
I want a handsome good cloth.	<i>Bir guzel ve éiu tchoha isterim.</i>	بر گوزل و ایو چوقه استرم
Come in, Sir: you will here find the best cloths in Constantinople.	<i>Buiur itchru İstambolun en éiu tchohalari bundah bulunur.</i>	بیور انچرو استانبولک اک ایو چوقه لری بونده بولنور
I am not ashamed of my goods.	<i>Ben malimdan ôtanmam.</i>	بن مالیدن اونانمم
Shew me the best you have.	<i>En éiusini tchikar,</i>	اک ایوسنی چقار
Here is a good cloth for you.	<i>İshleh şana bir éiu tchoha.</i>	اشته سنا بر ایو چوقه
It is good; but I do not like the colour.	<i>Éiu dur andgiak rengini be- ienmedum.</i>	ایو در انجق رنگنی بگننم
Here is one of a brighter colour.	<i>İshleh daha atchik.</i>	اشته دخی اچق
I like this colour; but the cloth is of a thin texture.	<i>Bu rengi beëndum emma tchohakşi yufkah dur.</i>	بو رنگی بگننم اما چوقه سی یوفقه در
Look at this cloth, Sir: you will not find anywhere else another as good.	<i>Bu tchohayah bakın agha gheiri yerdéh bundan éiusini bulamazşın.</i>	بو چوقه یه بگا اغا غیری یرده بوندن ایوسنی بولامزسن
At what will you sell it per yard?	<i>Arşinin katcheh virurşen.</i>	ارشین قچه ویررسن
At three-piastres-and-a-half.	<i>Arşini ütch butchuk ghru- sheh ôlur.</i>	ارشنی اوچ بچوق غروشه اولور
It is dear.	<i>Behalu dur.</i>	بهالودر
It is not dear: a month ago I sold it for six.	<i>Behalu deñul dur bir aidan evvel şekizşeh sattım.</i>	بهالو دگل در بر ایدن اول سکزه ساتدم

Say the lowest.

Şon lakirdini şoileh.

صوت لاقردنگي سويله

I have told you the price.

Pahaşini şoldum.

بهاسني سويلدم

I will give three piastres.

Ütch ghrosh virehim.

اوچ غروش ويرهيم

I cannot take a farthing less.

Bir aktcheh eksik olmaz.

بر افچه اكسك اولمز

I have met with many merchants,
but never saw one so dear as
you. Come, do not spoil the
bargain : you will repent it
afterwards. I will not give
more than three.

*Tchiok bazargan giordum em-
ma şendgilan bahalighi gior-
madim. Gel bazari bozmah
şonrah peshiman olursen :
ütchden ziadeh virmem.*

چوق بازارگان گوردم اما
سنجلان بهانغي گورمدم
گل بازاری بوزمه صکره
پشیمان اولورسن اوچدن
زیاده ویرمم

Alas ! alas ! what a hard man you
are. God's will be done ! I
have not sold any thing to-day :
this time I'll take your hand-
sell. God knows, I do not
gain a halfpenny ! I hope, if
you come again, you will let
me gain something by you.

*Hai ! hai ! neh öileh pek adam-
şiz Emrallahin. Bu giun
ber shei şatmadim beri şiz-
dan iştişah olsun. Allah
bilur keh bir aktcheh faideh
etmadim ! Bulaiķi bir daha
gelahşin bir faideh guşte-
rehşin.*

هي هي نه اوبيله پک آدم
سز امراللهينک بوگون
برشي ساتمدم بري
سز دن استفتاح اولسون
الله بلور که بر افچه
فايده اتمدم بولايکي بر
دخي گله سن برفايده
گوستره سن

Here, cut off two yards from this. *Deh shundan iki arshin kes.*

ده شوندين ايکي ارشين کس

How many yards are there ?

Katch arshini var.

قاچ ارشيني وار

There are about twenty.

Yëirmi kadar olur.

يگرمي قدر اولور

That will be sixty piastres : here
is that amount.

*Budeh altmish ghrosh olur
işteş mableghî.*

بوده التمش غروش اولور
اشته مبلغي

Change this sequin.

Bu altuni degishtur.

بوالتوني دگشتر

Why ?

Nitchiun.

نيچون

It is bad.

Altchiak dur.

الچق در

Here is another.

İşteş bir gheirişi.

اشته برغيريسي

Here, boy ! take this cloth, and
go with the Gentleman.

*Gel, oghlan oshbu tchohani al
deh tchelebi ilek beraber git.*

گل اوغلان اوشبو چوقه ني آل
ده چلبي ايله برابر گت

Yes, Sir.

Nola şultanum.

نولا سلطانم

OF DRESSING.

Who is there ?

Kim var.

کيم وار

What do you wish, Sir ?

Lebeik şultanum.

لبيک سلطانم

Quickly light the fire, and dress me. *Tiz atesh yak deh beni gidur.* تيز اتش يق ده بني گيدر

Give me my clothes.	<i>Esbabimi bana vir.</i>	اثبابی بگا ویر
Bring me my stockings.	<i>Tchoraplerimi getir.</i>	چوراپلریمی گتور
Where are my slippers?	<i>Kondurahlerimi kani?</i>	قوندوره لریمی کانی
Here they are, Sir.	<i>İsteh şulṭanum.</i>	اشته سلطانم
I want a new pelisse.	<i>Bir yeni kıurk isterim.</i>	بر یگی کورک استرم
Send for the tailor.	<i>Derzini tchaghır.</i>	درزینی چاغر
He is here, Sir.	<i>İsteh bundeh dur şulṭanum.</i>	اشته بونده در سلطانم
I wish to have a new pelisse made.	<i>İsterem bir yeni kıurk yap- derehim.</i>	استرم بر یگی کورک یاپدیریم
Very well, Sir.	<i>Pek éiu şulṭanum.</i>	پک ایو سلطانم
What colour would you like?	<i>Rengi neh óla.</i>	رنگی نه اولا
Green.	<i>Yeshil ólsun.</i>	یشیل اولسون
What am I to pay you for it?	<i>Katch verehim.</i>	قچ ویریم
Two piastres, Sir.	<i>İki ghrosh şulṭanum.</i>	ایکی غروش سلطانم
I must have it to-morrow.	<i>Yarin hazır ólmahlı.</i>	یارن حاضر اولمه لی
I cannot get it done so soon.	<i>Sabahek dek yapahmem.</i>	صباحه دک یاپه مم
Can I have it the next day?	<i>Ó bir giun ólurmi.</i>	اوبر گون اولورمی
Yes, Sir.	<i>Ólur şulṭanum.</i>	اولور سلطانم
Bring me my cap.	<i>Shapkehmi getir.</i>	شپکه می گتور
Which one would you like, Sir?	<i>Kanghısi istersiz şulṭanum.</i>	قنغیسی استرسز سلطانم
The one I wore yesterday.	<i>Dun kidekimi.</i>	دون کیدکمی
The shoemaker has not brought home my shoes.	<i>Paputchldgi paputchlermi ge- turmadi.</i>	پاپوچلجی پاپوچلر می گتورمادی
I will wear my boots.	<i>Tchizmehlermi kiehim.</i>	چیزمه لری می کیه ایم
Give me my sash.	<i>Vir bana belemi.</i>	ویر بگا بلمی
The tailor has brought home your pelisse, Sir.	<i>Efendim derzi kıurkemuz ge- turmish.</i>	افندیم درزی کورکمز گتورمش
Let him come in.	<i>İtchrayeh gelşun.</i>	ایچرویه گلسون
You are welcome, tailor! Have you brought home my dress?	<i>Sefa geldün üstak derzi espa- bimi geturduñ mi.</i>	صفا گلدک اوسته درزی اثبابی گتوردک می
Yes, Sir, I have brought it.	<i>Evet şulṭanum geturdum.</i>	اوت سلطانم گتوردم
Try it on, and see how it fits.	<i>Kiun bakalum ólurmi.</i>	کیک باقم اولورمی
I hope you like it, Sir?	<i>Insh'allah khoshnud ólursiz.</i>	انشا الله خوشنود اولوسز

It seems to me too short.	<i>Bana kışah gorinur.</i>	بنا قصه گورینور
It is too large here.	<i>Boradeh bir partcheh buiuk dur.</i>	بوراده بر پارچه بیوکدر
I do not think it fits well.	<i>Zahira éiu deül.</i>	ظاهره ایو دگل
Pardon me! I think it fits very well.	<i>Kheir şultānum pek éiu dur.</i>	خیر سلطانم پک ایو در
It is quite fashionable.	<i>Shindi buileh girler.</i>	شیدی بویله گیرلر

OF TRAVELLING.

How far is it from Constantinople?	<i>Bundan İstāboleh üzakmi.</i>	بوندن استانبوله اوزاکمی
About sixty miles.	<i>Altmish kadar saat yol olur.</i>	التمش قدر ساعت یول اولور
Is the road straight?	<i>Yol düz doghri mi.</i>	یول دوز دوغری می
Is it hilly?	<i>Daghlu mi.</i>	طاغلو می
Which is the way to the pass?	<i>Getchdeh nerehdan giderler.</i>	گچده نره دن گیدرلر
What mountain is that?	<i>Bu neh dagh dur.</i>	بو نه طاغ در
How wide is the plain?	<i>Shu bair vaşi' mi.</i>	شو بایر واسح می
Is that river fordable?	<i>Shu şudan getchenur mi.</i>	شو صودن گچنور می
How deep is it?	<i>Derin mi.</i>	درین می
Is that town fortified?	<i>Bu kalaeh metin mi.</i>	بو قلعه متین می
How many cannon has it?	<i>Katch ketaeh topi var.</i>	کچ قطعه طوپي وار
Who is the Governor?	<i>Muhafizi kim dur.</i>	محافظي کیم در
How many soldiers has he?	<i>Katch ademisi var.</i>	کچ آدمیسی وار
Will you be our guide?	<i>Şen bizim kulauzimez olurmışen.</i>	سن بزم قولوزمیز اولورمیشن
How many days' journey is it from here to Vienna?	<i>Bundan batcheh katch giun yol var.</i>	بوندن بچه کچ گون یول وار
Are the roads good?	<i>Yol éiu mi.</i>	یول ایو می
Have you ever been there?	<i>Orayeh hitch gitduñ mi.</i>	اوریه هیچ گتدک می
Name the places you pass through.	<i>{ Yol üzerindeh getchidgek yer- } lar neh dur.</i>	{ یول اوزنده گچجک یئر } نه در
Is there no nearer way?	<i>Daha yakin yol yokmi.</i>	دخی یقین یول یوقمی
Where is the bridge?	<i>Kupri nerehdah dur.</i>	کوپری نره ده در
Of what is it built?	<i>Nehdan yapılmışdur.</i>	نه دن یاپلمیشدر
Are there many trees in that place?	<i>Bu tarafdeh aghatch tchiok mi.</i>	بو طرفده اغاچ چوک می
Who has passed by this road to-day?	<i>Bundan kim getchmish bugiun.</i>	بوندن کیم گچمش بوگون
How far is the sea from hence?	<i>Deniz üzak mi bu yerdan.</i>	دنیز اوزاق می بو یردن

Are there any ships lying there?	<i>Gemilar var-mi.</i>	گیلر وار می
How many?	<i>Katch dur.</i>	قاچ در
What flags have they?	<i>Bairaklari neh dur.</i>	بایراکلری نه در
Are they ships-of-war, or merchantmen?	<i>Dgeng gemilar mi yokhseh ba- zırgan gemıarmi.</i>	جنگ گیلر می یوخسه بازرگان گیلر می
Three are ships-of-war: the rest are merchantmen.	<i>Ütchi dgeng gemiler dur kalani bazargan gemiler dur.</i>	اوچی جنگ گیلر در قلانی بازارگان گیلر در

CONVERSATION BETWEEN FRIENDS.

I wish you good morning, Sir.	<i>Sabahınız kheir öla şultanum.</i>	صبحاکنز خیر اولا سلطانم
You are welcome, Sir.	<i>Khosh geldün tchelebim.</i>	خوش گلدک چلبم
Is Mohammed Agha with you?	<i>Mohammed agha bileh mi.</i>	محمد اغا بیلہ می
Here he comes!	<i>İsteh geliur.</i>	اشته گلیر
Good morning, Mohammed Agha!	<i>Sabahınız kheir öla Mohem- med Agha.</i>	صبحاکنز خیر اولا محمد اغا
Good day, Sir!	<i>Aekibetünüz kheir öla şultanum.</i>	عاقبتکنز خیر اولا سلطانم
Do you know any news?	<i>Bir khaberin yokmi.</i>	بر خبرت یوقمی
They say war is declared against our enemies.	<i>Beaşı dushmen üzerineş sefer öladgiaktür didiler.</i>	بعض دشمن آوزنه سفر اولاجقدر دیدیلر
They say so, but it is a false report.	<i>Dirler idi andgiak asli yoktur.</i>	دیرلرایدی انجق اصلی یوقدر
They talk of peace.	<i>Sulh öladgiak didiler.</i>	صلح اولاجق دیدیلر
Do you think we shall have peace?	<i>Sulh öladgiaghen inandunımi.</i>	صلح اولاجغن اناندک می
I do not think so.	<i>Öileş şanmezem.</i>	او یله شانمزم
Have you seen the Paper?	<i>Gazeteh diduklari kaghitni gordun mi.</i>	غزطه دیدکلری کاغذنی گوردن می
No!	<i>Kheir gormamışem.</i>	خیر گورمیشم
Do you think that Paper will do good or harm?	<i>Faidehşi öturmi ölmazmi zen idersen.</i>	فایده سی اولور می اولمز می ظن ایدرسن
It must certainly do good.	<i>İlbeteh faidehşi tchiok ölmehli.</i>	البته فایده سی چوق اولمه لی
Great praise is due to his Majesty the Sultan, for establishing it.	<i>Mezbur gazetehnin taayin et- mehşinden shevket efendimeş tchiok medheş laik dur.</i>	مزبور غزطه نک تعین اتمسندن شوکت افندیمن چوق مدحه لایق در

- It would have been well if all the Ottoman Princes had been like him ! { *Osman padshahların dgium- lessi efendimez gibi ölmish olşelular idi neh giuzel olurdi.* عثمان پادشاهلرک جبله سی افندیز گبی اولش اولسه لر ایدی نه گوزل اولوردی }
 Who is that Gentleman I sometimes see in conversation with you ? { *Ol tchelebi keh şenuñileh la- kirdi ideridi kim idi.* اول چلبی که سنکله لاقردی ایدرایدی کیم ایدی }
 He is an Englishman. *İngliz dur.* انگلزدور
 He speaks Turkish very well, for an Englishman. { *İnglizek goreh turktcheh pek eñu şoiler.* انگلزه گوره ترکچه پک ایو سویلر }
 He understands Turkish better than many Turks. { *Turktcheh tchiok muşulman- larden eñu bilur.* ترکچه چوق مسلانلردن ایو بنور }
 I should very much like to know him. { *Anuñ ileh gorushmegeh pek laz idehrim.* انک ایله گورشه گه پک حظ ایده رم }
 I will introduce you to him. *Şeni anuñ ileh bulushdururum.* سنی انک ایله بولشدوررم
 What did you do after supper, last night ? { *Dun gidgeh akhsham man- dgiasinden sonrah neh ish- ledunuz.* دون گیجه اخشام مانچه سندن صکره نه ایشلدنیز }
 As you left, we began to play. { *Şen gıtdigin gibi óinamagheh bashladuk.* سن گیتدیگک کبی اوینمغه باشلدق }
 What game did you play ? *N'asıl óiun óinadunuz.* نه اصل اوین اویندنیز
 Some played Chess, some Cards, and some Draughts ? { *Kimişi shatrendg kimişi kia- ghid ol birleri dama óinadiler.* کیبسی شطرنج کیبسی کاغد اول برلری داما اوینادیلر }
 Who won ? who lost ? *Kim aldi óiuni kim ghaib itdi.* کیم الدی اوینی کیم غایب اتدی
 The first game, I won ten piastres. *Bir óiundeñ ón ghrosh aldum.* بر اوینده اون غروش ادم
 Shall we play a game ? *Biz bir óiun óinalum mi.* بز بر اوین اوینلیم می
 With all my heart ! Let us play. *Pek eñu şultānum óinalum.* پک ایو سلطانم اوینلیم
 Get me the cards. See who deals. { *Kiaghid geturun bakalum kim takşim ider.* کاغد گتورتک بقلوم کیم تقسیم ایدر }
 It is I, *Ben idedgigim.* بن ایدجگم
 Pardon me, Sir ! it is I. *Kheir şultānum ben idedgigim.* خیر سلطانم بن ایدجگم
 Shuffle the cards well. *Kiaghidleri bir eñu karishdur.* کاغدلری بر ایو قارشدر }

- Cut, Sir. *Keş şulţanum.* کس سلطانم
- O, what bad cards I hold! *Neh fena kıaghidlerim var.* نه فنا کاغدنرم وار
- They are not as bad as you say. *Didigini kadar fena deñul.* دیدیگت قدر فنا دگل
- Take them, Sir. *Al şulţanum.* ال سلطانم
- The most beautiful cards come to you. *Şizeh pek güzel kıaghid gelmiş.* سزه پک گوزل کاغد گلmiş
- I have not one good card. *Bir éiu kıaghidim yok.* بر ایو کاغدم یوق
- You are fortunate in playing. *Öiindeh şenuñ bakhtuñ at-} اوینده سننک بختک {*
chikdur. اچقدر
- Let us play another game. *Bir öiun daha öiunialum.* بر اوین دخی اوینیلوم
- No, we have had enough for to-day. *Kheir bu giun yetesher öinaduk.* خیر بوگون یئتشر اویندک
- Let us take a walk. *Gel şireh gidehlum.* گل سیره گیدهلم
- Most willingly. *Pek éiu şulţanum.* پک ایو سلطانم
- Well met! Good evening to you, Sir! *Khosh bulduk akhshaminiñ } خوش بولدق اخشامنیز {*
kheir olsun şulţanum. خیر اولسون سلطانم
- What ships are those? *Neh gemiler dur bunlar.* نه گمیلر در بونلر
- They say they are English. *İngliz dirler.* انگلیز دیرلر
- It is the English ensign. *İngliz bairaklari var.* انگلیز بیرقلری وار
- How many are there? *Katch dur.* قاپچ در
- It is uncertain: we think five. *Bellu deñul nihayet besh feke-} بللو دگل نهایت بش {*
rideriz. فکرایدرز
- How far are they off? *Nehkadar uzak dur.* نقدر اوزاق در
- When I first saw them, they were about twenty-one miles off; but now the men-of-war are at anchor without the castle, and the merchant-ships are coming into the harbour with English colours. *İpteda giordegum zaman ye-} ابتدا گوردگم زمان یگرمی {*
irmi bir kadar mil uzak} بر قدر میل اوزاق ایدیلر {
idiler shimdi-dgenk gemiler} شیدی جنک گمیلر {
kalqehden dishreh demiri} قلعه دن طشه دمری {
brakmish ve bazargan gi-} براقش و بازرگان گیلر {
miler İngiliz bairak ileh li-} انگلیز بایراق ایله لیپانه {
maneh itchru giriurler. ایچرو کیرورلر
- How many guns does the largest carry? *Buiukishi katch top tcheher.* بیوکیشی قاپچ توپ چکر
- About fifty. *Elli andgiak.* اللی انجق
- How many tons are they? *Katch kantar geturur.* قاپچ قنطار گتورر
- The largest of them is about a thousand tons. *Buiukishi yeirmi bin kantar} بیوکیشی یگرمی بیگ {*
dur. قنطار در

How many men has she?

Katch adamışi var.

قاچ آدمیسی وار

Near two hundred.

İki yoz andgiak.

ایکی یوز انجق

Do you know who is the captain?

Reiş olan kim dur bilermişin.

ریس اولان کیم در بلرمیسن

No.

Kheir.

خیر

Let us take a boat.

Kaigheh binelum.

قایغه بینلم

I will send my servant.

Khedmetkariimi yollahiem.

خدمتکاریمی یولله یم

Have you found a boat?

Kaik bulduñmi.

قایق بولدکمی

Yes, Sir, I have got a very good one.

Evet şultānum bir pek éiüsi boldum.

اوت سلطانم بر پک }
ایوسی بولدم }

For how much have you agreed?

Katchiah totdun.

چه طوتدک

I have agreed for three piastres.

Ütch ghrosheh totdum.

اوچ غروش طوتدم

Here, boy! bring the provisions with you, and follow us.

Bireh óghlan mandgiakhyi al deh bilemiztcheh gel.

بره اوغلان مانجی پی ال }
ده بیلیمز چه گل }

OF THE WEATHER.

What weather is it?

Hava n'asıl dur.

هوا نه اصل در

It is very bad weather?

Hava buzuk dur.

هوا بوزقدر

It is very fair.

Hava guzel dur.

هوا گوزلدر

Is it cold?

Hava souk mi dur.

هوا صوق میدر

It is rather warm.

Hava işidgaktur.

هوا اسیجقدر

It appears to rain.

Yaghmur yaghiur gibi.

یغمور یغیور گی پی

It will not rain to-day.

Bu giun yaghmur yaghmaz.

بو گون یغمور یغمز

The wind is changed.

Ružgar degishildi.

روزگار دگشلدی

It thunders.

Giuk gurliur.

گوک گورلیور

It hails.

Đolu yaghiur.

طولو یغیور

It lightens.

Shimsheķ óinaiur.

شیشک اوینایور

Did it freeze to-night?

Bu gidgeh dōndi mi.

بو گیجه طوگدی می

No, but it is freezing now.

Kheir emma shimdi dōniur.

خیر ائما شمدی طوگیور

There seems to be a great mist.

Puş vardur gibi.

پوس واردر گی پی

There is so.

Óileh dur.

اویله در

EXTRACTS.



I. OUIGOUR.

Transcription

FROM THE OUIGOUR MANUSCRIPT OF THE "BAKHTIAR NAMEH,"

IN THE BODLEIAN LIBRARY.

^a بشنچي گون نينگ حکايتي

وزير گليب ايتدي يا مليک بوپورغل کيم بو قولني اوندورسونلر کيم بارچه خلق بيزني قباحث
قيليب يامان سوزلر ايتورلر دخي بيز اول سوزلرني ايشيدب الهايز ديددي ارسه مليک بوپوردي
کيم بختيارني گلتورديلر مليک ايتدي يا قول نه اوچون موندق خطا ايشي قيلدق من سني بو
گون اولدورمن ديددي ارسه بختيار ايتدي يا مليک من يازوق سز دورورمن دخي تنگري
تعالی دين اومود طورمن کيم ياسوقم يوق سببي دين مني خلاص قيلقه نطق کيم^b دادين
مليک نينگ خاتوني ياسوقي يوق اوچون گرفتارلقدين خلاص بولدي ديددي ارسه مليک
ايتدي انينگ ايشي نيجه ايوردي حکايت باختيار ايتدي يا مليک تاتارستان ايلي ده بير
مليک باراردي دادين ادليق دخي بير باغسون کورکلب خاتوني باراردي دخي ايکي وزير
باراردي بيرينينگ ادي کوردار اري ينه بيرينينگ ادي کردان دخي اول کوردار وزيرينينگ
بير کورکلب قيزي باراردي نطق کيم عالده انينگ مثلي يوق اري دخي اول قيز نطق فرض
سهرري اري کيم هرگون ده جوزه طوطوب قوراني اوقيدور اري دخي هرگيجه مينگ ادقنچا
ناماز قيلور اري^c دادين مليک اول قيز ينينگ عبادتي ايشيدوب اني کورمن عاشق بولمش
اردي دخي اتاسيغه استدي ارسه اتاسي ايتدي قيز بيله سوزلشين طاپ گليب قيزيغه بو سوزي
ايتدي ارسه قيزي ايتدي من خاتونلق کيشيغه طاپمز من کيم عمرمي نامازليق برله کچورجي من
دخي تنگري تعالی نينگ قوللوقني قيلور بليلي من ديددي ارسه اول وزير گليب اول قيزي نينگ
سوزي ني مليک غه ايتدي ارسه مليک نينگ اجيلکي گليب وزيرينينگ باشيغه بير چومتق
اوزوپ وزيريني اولدردي دخي اول قيزيني اوزاوي غه گلتوروپ ايتدي ياقيز من سني خاتونلر
من گوندوز مونده تنگري^d تعالی غه قوللوق قيلغل دخي گيجه ارسه منکا خدمت قيلغل ديددي

(^a) Commencement of page 214 of the Manuscript in the Bodleian. See Lithographic Plate II. The latter part of the Title is unknown.

(^b) Commencement of page 215.

(^c) Commencement of page 216 of the Manuscript, and end of the Lithographic Specimen.

(^d) Page 217.

بو حانده بعضي گلدې کیم یاوز جواب ایتدي طاپ اول زمان ملیک بو قیزغه ایتدي منگا
 دعا بيله ياد قيلغل دیوپ شهرني کردان وزیرغه طاپشوردې دخي اوزي چي بکر بله اتلد قیپ
 باردې بیرگون کردان وزیراوزي چیقوب ناماز قيلقان طاپ تمام ناماز قيلوردې کوزي اول قیزغه
 دوشدي دخي ایننگ کورکلک جمالیه عاشق بولوپ صبري قلمدي دخي یاقروپ اول
 قیزغه ایتدي کیم یا قیز من سنگا عاشق دورور من تنگري دین قورقوپ منگا رحم قيلغل کیم من
 هلاک بولاتي من دیوپ ارسه^e قیز ارتق یاپردې کیم ملیک سنگا اعتیاد قيلوپ اوده قوبغوپ
 باردې سن بزغه خیانت صفورس زنهار کیم زنهار کیم سن بو باطل بیوک ني قلمه غل دخي
 اوزولک ني شیطاندين خلاص قيلغل دخي هیچ خاتونغه کونگل بغلمه غل کیم بارچه خاتونلر بیربولغه
 دخي من سنگا یاسوقینگ ني کچوردم زنهار کیم اوزونکي اولومغه صلمقي سن دیدي ارسه کردان
 وزیر بو سوزني ایشیدوپ کوردې کیم بو مرادي حاصل بولماز طاپ سوزبندين پیشمان بولدي
 دخي گونگلنده ایتدي کیم اگر ملیک بو سوزيني ایشیتسه مني هلاک قيلغر دخي من بو بیر حيله
 قيلس کیم ملیک بوقیزني هلاک قيلسون دیدي دخي بو قیز نینگ اتاسي^f اوبدين بله کلکن
 بیر بوروجي سي بارادي دخي بو قیز بوروجي قاطنده اولوغش اردي اول سبدين بو قیز اندین
 یا شهر اردي چکان کیم ملیک ایشيني بیتوب زنکشدین بنوب گلدې ارسه وزیر اوطور ویروپ بارچه
 حال احوال يني ایتدي ملیک اول قیزبنینگ حانني صوردې ارسه وزیر ایتدي سوزم باردورور
 و لکن قورقر من کیم ایتکه من ملیک ایتدي کیم قورقر من ایتغیل کیم من بلور من کیم سن منینگ
 یا خشي صاچیللق وزیر دورورس دخي بالغان سوزنهارسن طاپ اول زمان وزیر ایتدي بو قیز
 نینگ اتاسي يري دین کلکن بوروجي بيله یامان ایشي باردورور اول منگا بیدر کشي^g ایتدي من
 ایناندم ایتدم بونه سوز بولغاي ملیک بو قیزني سور دخي کیم بو دنياني ایننگ بيله تنگ
 گورمزبنه ایتور بارسه شادت دورور طاپ ایننگ سوزيگا ایناندم ينه بیرگون بیربسي گلیب منگا
 ایتدي کیم گلینگ گورگل کیم اول قیزنه ایتدور من باروپ تنگدم ارسه قیزبنینگ اوازني ينه
 اول بوروجي نینگ اوازني ایشیتدم کیم قیز ایتدور اردي کیم سن مني رشوه قيلدک مني
 هلاکه طاپوردک دخي منینگ اتام منینگ اوچون اولدي دخي من سنگا نصیب بولدم دیدي
 ارسه بوروجي ایتدي ابدې ملیک بيله نه حال قيلورس قیز ایتدي اني من بلور من و لکن
 سن دخي بارو بیرحيله قيلغل کیم^h ملیک ني اولدورورس بیز اگر بیر بیریمز نینگ بولغه ایز دخي
 من سنگا اخر بویور ایکن سن ملیک نینگ ایشي غه قيلغل دخي ملیکني هلاک قيلغل کیم
 ملیک منینگ اتامني ناحق اولدردي سن اني اولدر کنک منینگ اتام غه عوادتي بولغه دیدي

(e) Page 218.

(f) Page 219.

(g) Page 220.

(h) Page 221.

ارسه من بو سوزني ايشيتوب بارچه وجودم تتره باشادي بو سوزين من بلورمن دخي اول منگا
 ايتکن کشي بلور ايدي بو ايشينينگ ياقني سن بلورسن دخي کوب کشيننگ ايلکندين
 نهايمکي سز ديدي ارسه مليک قاطق اجيک لندي دخي اول بوروجي نينگ بويني اوردوري
 دخي اول قيزي گلئورد ي صودي کيم بو بوروجي بيله نه سوزلشور اردنگ¹ دخي من سني
 موندق عزيز طوطاردم سن موندق يامان ايشلر قلورسن قيز ايتدي يا مليک سن ميننگ ايشينده
 ياخشي اعتقاد قلغل دخي تنگري تعالي دين قورقل دخي يامان دشمن لريننگ سوزي بيله
 مني هلاک قلمه غل ديدي ارسه مليک ايتدي من سنينگ سوزکه اينانم من طاب اول زمان
 بوبوردي کيم اول قيزيني اولدرسونلر طاب مليکننگ بيرنجيب نوکاري بارادي ياقنوب ايتدي
 يا مليک خاتونلري اولدرمک شوم دوررو بورجيني اولدرنگ بو قيزني اولدرمه غل بوبورغل کيم بو
 قيزني بيرچول يرگا ابادانلقدين ايراق^k اندنگ قلوب گلسونلر بوقيز نلق اولکي دخي قاني سزنگ
 بورونگر گا بولغاخي دخي تنگري تعالي سزدين خوشنود بولعه ديدي ارسه مليک بير قوجه قاري
 غه بوبوردي کيم بو قيزني جلس دوه گا مندروب اليوب بارغل دخي بيرچول يرگا الدتکل کيم
 اليوب يا قشن يول اول دمه ابادانلق بولعه اندق قاليوب گلگل ديدي درحال اول قوجه قاري
 اني دوه گا مندروب اليوب بيرچول یرده تنگري تعالي غه طاپشروب توپور گيتدي دخي اول
 چول ير پارس ملک ننگ سرحد ي اردي دخي پارس مليکننگ دوه جيسي بير دوه يوق
 ايدوب¹ اول دوه ني دبيلر اول چول گا گلش اردي باقوب يوررادي ناگاه گورد ي کيم بير
 کورکلب قيز نامار قلور اردي اول دوه جي حيران قاليوب صبر قلدي کيم اول قيز نامارين فارغ
 بولدي ارسه دوه جي اول قيزغه سلام قلدي دخي ايتدي سن نه خاتون دورورسن قيز ايتدي من
 تنگري تعالي نينگ بير عاجز ضعيف بنده سي دورور من دوه جي ايتدي سني مونده کيم گلئورد ي
 قيز ايتدي مني تنگري تعالي گلئورد ي دوه جي گو نکل ده ايتدي کيم بو خاتون تنگري تعالي
 نينگ عزيز بنده لرندين دورور دخي ايتدي اي خاتون سن ميننگ خاتونم بولورمو سن کيم
 من پارس مليک نينگ سروجي دورور من دخي^m سني يا خشي صاقلر من قيز ايتدي منگا
 ارشق کرکيز ولاکن تنگري تعالي نينگ فرض ايچون مني بير ابادانلق يرگا ياترورگل کيم صو بولا
 دخي من تنگري تعالي غه قوللق قلوب سني دعا بيله ياد قيلقي من ديدي دوه جي اني
 دوه گا مندروب بير کند گا ياترد ي دخي گندنگ اولوغنه طاپشرد ي کيم موني ياخشي اقريبوب
 عزيز قبالغل من ينه گلگنجه ديدي دخي اوزي باردي هم اول زمان يوق بولغن دوه سيني
 طايد ي دخي دوه جي گونگده ايتدي کيم بوخاتون رضاتندين اردي کيم دعالبزني طوتدي

(i) Page 222.

(k) Page 223.

(l) Page 224.

(m) Page 225.

طاب حق تعالي غه شكر قبولوب سردين قاندي دخي پارس مليكننگ قاتنه باروبⁿ بو قيز نينگ عبادتني فرضلقني طاعتني كوركوني اسرتدي ارسه پرس مليكي ايتدي موندق خاتون منگا ياخشي دورور طاب كوب نوكلر بيله اتلندي اول كند گا باردې دخي اول قيزيني گوردې ارسه حيران قاندي دخي ايتدي اي قيز من پرس مليكي دورور من سن منگا خاتونم بولغل من سني ياخشي صقلاين ديدې ارسه قيز ديدې يا مليك حق تعالي سنيگ دولنگ ني ارتسون دخي سنيگ خاتونلرنگ كوب دورور دخي منگا ارشفه حاجت ارماز من تنگري تعالي نينگ قوللقن بارچه عالمدين ياخشي رق كورر من طاب طاعت غه مشغول بولدي اول زمان مليك بويوردې كيم انده^o اقلر چادرلر طايدرلر دخي بير نيچه گون اونده اولطوردې اخرت اول مليك اول قيز نينگ ياخشي سوزلندي ياخشي قولقندي حضورلق بولدي دخي مليك گا ايش باردې اول زمان مليك قيزيني محفه غه مندروب الوب اوز شهربغه باردې دخي اوز نينگ خاص كوشكنده طاپشروب اولوق دوي دوكن قبولوب قيزني الدي دخي كوب مال كوب دستمال لر كوب خدمت كلرلر كوب قوجه سرايلر اول قيزغه بيردي بوقيز بيرگيچه اوز نينگ باشيدين كچيكني پرس مليك گا حكايت قلدي ارسه اول مليك دون ارته سي گون كوب چييك ياپاردې باروب دادين مليكني دخي كردان وزيريني ايتوب گلديلر دخي اولدركلي^p قومغن نجبي بارچه سن طوطوب گلتورديلر ارسه اول قيز كرداننگ ياندين دادين مليك بيله سوزلشوب ايتدي دادين مليك سن مني يا سوقسز يالغانسز اول چولده قالدردونگ كيم من هلاك بولغاي من طاب حق تعالي من يا سوقسز لقوم صبر قللقني باركتن دين اول چولدين خلاص قلدي دخي سني موندق گرفتار قاندي ينه كردان وزيرگا ايتدي نه اوچون منگا بوگدن باغديننگ دخي اوز نينگ بويونگا قلدي كردان وزير ايتدي يا قيز سن يا سوقسز دورور سن دخي من هر نه كيم ايتديم بارچه يالغان ايتديم طاب ايتدي ارسه الكون ايتديلر كيم اننگ اوچون حق تعالي سني موندق گرفتار^q قلدي دورورلر اول زمان اول قيز قبولوب حق تعالي غه عبادت قلدي دخي ايتدي كيم شكر كيم اولديم كيم خلق منينگ اريقلقني بلديلر دخي هر كيم منينگ ايامني ياسوقسز اولدردي ارسه اوز جزاسني دوعا ديدې ارسه اول زمان پرس مليك بويوردې كيم كردان اديق وزيريني هم اول چول غه كيم اول قيزيني قالمش اريدلر انده الدانديوب قانديلر كيم اجلقدين صوسزلقدين اولدي دخي دادين مليكننگ باشغه بيرچومق اورديلر كيم هم اول طاب اولدي قيزيننگ اتاسي اولدركن ده دخي اول نجيب كيم قيزغه يا خشليق قبولوب اولدركلي قومه مش اردې اني سويور غاب دادين

Translation.***TALE OF THE FIFTH DAY.**

ONE of the Vizirs having approached, said: 'O King! command that this slave be put to death; for all the people, indignant at his crime, murmur, and we are afflicted at hearing it.' On this, the King ordered Bakhtiar to be brought forth, and thus addressed him: 'Slave! wherefore hast thou committed this crime? To-day shalt thou suffer death.' Bakhtiar replied: 'O King! I am innocent; and I trust, by Divine Mercy, that you will deliver me from my chains, in the same manner as the innocent Queen of King Dadin was delivered from hers.' 'How happened that?' said the King. 'There was in Tatary, O King!' said Bakhtiar, 'a Monarch named Dadin, who had a beautiful Queen, and two Vizirs; one named Kurdar, and the other named Kerdan. The Vizir Kurdar had a beautiful daughter, whose equal was not to be found in the world; and so pious was this maiden, that not only did she read the Koran all day, but she passed each night in prayer. King Dadin, hearing of her devotion, became enamoured without ever having seen her; and asked her of her father in marriage, who promised him that he would consult her. On informing his daughter, she answered: "I cannot consent to become a Queen. I will pass my life in prayers; and my only ambition is, to serve God." The Vizir returned to the King, and related the words of his daughter: the King became wroth, and commanded the Vizir to be put to death. He then ordered the maid to be conveyed to his palace; and thus addressed her: "O maiden! I wish to elevate thee to the rank of my Queen. During the whole day you shall pay your devotion to the Divine Being: during the night you shall serve me." At this moment a courier arrived with important intelligence; and the King, having desired the maid to pray for him, and giving his city in charge to his Vizir Kerdan, mounted his horse, and, with a chosen band of followers, departed. One day, while the Vizir was reciting his prayers, his eyes fixed themselves upon the maiden: dazzled with the splendor of her beauty, he became suddenly captivated; and approaching her, said: "O maiden! I am enamoured of thee: if you fear God, take pity on me, lest I perish." The girl replied: "The King, putting confidence in thee, placed thee in his palace, and you wish me to betray him. Beware! beware of committing this crime! Do not allow yourself to be drawn into the snares of Satan, for a woman; and do not imagine that all women are of the same nature. I pardon thy fault; but beware of tempting thy destruction." Kerdan, having heard these words, perceived that

* The numerous repetitions, and the peculiarities in style of the original, do not allow of a perfectly literal version being made in our idiom. The translation given, is as near the style of the Text as possible.

he could not succeed in his design ; and regretted his words, saying to himself, “ If the King hears of what I have said, I shall perish. I will employ some stratagem, which shall cause the King to put this girl to death.” The father of the maid had brought from his native country a slave, who had been educated with her ; on which account she was very much attached to him. When the King had terminated his military expedition, and had returned, the Vizir came before him ; and the King demanded the news of all that had happened, and particularly inquired concerning the young woman. “ I have many things to tell thee,” said the Vizir ; “ but, nevertheless, I fear to say them.” “ Why shouldst thou fear to speak what thou knowest ?” said the King : “ I know that you are a good and faithful Minister, and that you would not speak falsely.” Upon this, the Vizir replied : “ I was informed that a slave, brought by the father of this damsel from his country, had an improper connexion with her : but,” continued he, “ I could not believe it.—How could it be ? said I to myself. The King loves this maiden to such a degree, that with her the pains of this world seem to him pleasures : besides, if it were so, some evidence would exist.—I could not believe it. One day, however, a person came to me, and said, ‘ Come, and view what the maiden does.’ I went : I heard her voice, as well as that of the slave. She said to him : ‘ In thus dishonouring me, you have exposed me to destruction, in the same manner as my father, whose death I involuntarily caused. I must be your portion.’ The slave replied : ‘ But what is your intention respecting the King ?’ ‘ I must kill him,’ rejoined the girl, ‘ by means of some stratagem : if we are united, we shall accomplish our design. Take measures, therefore, concerning the King : kill him ; for he caused my father’s destruction unjustly, and I ought to take vengeance.’—When I heard these words,” continued the Vizir, “ I felt my body tremble all over. The fact was now proved to me, as well as to the person who had informed me : nevertheless, it is for you to know that which ought to be done. There are many ungrateful people in this world.” The King, on hearing this, was exceedingly irritated, and ordered the head of the slave to be cut off. He then commanded the damsel to be brought before him, and demanded what discourse she had held with the slave :—“ After having loaded thee with honours,” said he, “ you have acted thus culpably.” She replied : “ O King ! put faith in my words ; and, if you fear God, do not cause me to perish upon the accusation of my cruel enemies.” “ I cannot believe thy words,” said the King ; and immediately commanded her to be put to death.—This King had a faithful servant : he approached, and thus addressed him : “ O King ! it would be a shameful thing to put this lady to death. Kill the slave, but spare the maiden : command that she be sent to some desert, far from human habitations ; where she must certainly perish ; but her blood will not be upon your hands, and you will do an action agreeable to the Deity.” The King, upon this, commanded an old woman to place the girl on a camel ; and to conduct her to a distant desert, and there abandon her. The old woman obeyed : and

she was left in the desert, with no other help than the mercy of God. This desert was situated near the territories of the King of Persia, one of whose camel-drivers had lost a camel. In search of this camel, he came into the desert, and vainly sought to find it. Suddenly he beheld a beautiful girl, occupied in praying. Fearing to interrupt her, the camel-driver waited until she had finished her prayers. He then saluted her, saying, "Who art thou, O lady?" The damsel replied: "I am a humble servant of the Deity." "Who brought thee hither?" said the camel-driver. "It was the will of the Most High," replied she. At this, the camel-driver said within himself, This lady is certainly favoured by God. "O lady!" he continued, "if you will become my wife, I shall have the greatest regard for thee: I am in the service of the King of Persia." "That cannot be," she replied; but, for the love of God, carry me to some inhabited place, where I may procure a little water; and I will remember thee in the prayers I offer." The camel-driver then seated her on a camel, and conducted her to a village, where he gave charge to the Chief to take care of her till his return: and having again gone in search of the lost camel, quickly found it. Attributing his good fortune to the prayers of the lady, and filled with gratitude to the Deity, he returned to the King of Persia, to whom he made known the beauty, the piety, and all the perfections with which the maiden was adorned. "I wish just such a person for my Queen!" exclaimed the King; and immediately mounted his horse, attended by a great number of domestics, and rode to the village. When he beheld the damsel, he was filled with admiration, and thus addressed her: "O maiden! I am the King of Persia: consent to become my Queen, and I shall have the greatest attachment for thee." "May the Divine favour bestow happiness on you, O King!" she replied: "you already possess great numbers of women, and I have no desire for a husband: the love of God is to me preferable to the whole universe:"—she then continued her devotions. The King immediately commanded that his tents should be pitched in that place, for he would stay there some days. Delighted with the conversation and the piety of the damsel, but being pressed by his affairs of State, he caused her to be placed in a litter, and conducted her to his capital, assigning his own kiosk for her habitation; and having made a splendid nuptial feast, married her. He bestowed great riches on her, and gave her the most beautiful clothes, numerous domestics, and a magnificent palace. One night, the Queen imparted the history of her adventures to the King of Persia. The following day he assembled a numerous army, and departed. King Dadin and his Vizir Kerdan were taken prisoners, as well as the faithful servant to whom the Queen was indebted for her life. The whole of them were brought before the young woman, who thus addressed King Dadin:—"O King! although I was innocent and true, yet you left me in a desert, in order that I might perish; but God took pity on me, and has caused thee to be brought here a captive." Then turning to the Vizir, Kerdan, she said: "How is it that the snare you laid for me you have fallen into

yourself?" "O lady!" replied the Vizir, "you are innocent. All that I have said is false: it is for that, God has punished me." "Let God be praised then!" said she, "who has permitted my life to be saved, and that the people should know my innocence, and that the murderers of my innocent father should meet the just reward of their crimes." Upon this, the King of Persia commanded Kerdan to be conducted to the same desert in which the young woman had been abandoned; where he perished of hunger and thirst. As for King Dadin, he ordered his head to be cut off, as a punishment for the murder of the Queen's father; and the dominions of Dadin were given to the faithful servant, whose advice had contributed to the safety of the Queen.'

Transcription

OF

THE PREFACE OF THE "KAUDAT KOU BILIK,"

AN OUIGOUR MANUSCRIPT.^a

سپاس و منت اوکوس اوکودي تنگري عز و جل غه کيم اولوق ليق حدي دونگل قدرتليق
پادشاه دورور يري کوي يارتغان قيقو تفلره روجي ويرين هرکيم ديلدي ارسه قيلور هم نه ديلسه
قيلور يفعل الله مايشاء و يحکم مايريد و دخي سندس سلام و دعوات خلقلردين نكي يلوچي لرغه
اوت بوندوزي^b اولوق سوجيسي محمد مصطفي اوزره بولسون دخي دا انينگ اصحا بلري
اوزه رضوان الله عليهم اجمعين بو کتاب دورور ادي ياوليق^c تنکسوق چين حکمالري انينگ
اشعارلري بيله اراسته ماچين علمالري انينگ امثالي بيراييلين بزنيش دورور بوکتايي اوقين لر
بوفايدهلري قيلتچيلير بوکتادين عزيزق ارور چين و ماچين عالم لري قيقو ترکستان ايلنده بخارا خان
ديلجه ترک لغتجه بو کتابدين ياخشيرق ارماز هم ارسه تصنيف قيلدي دورور بو کتاب همه
پادشاه خرمن عقل غه دکدي ارسه خيرت اوزليقدين دين اوراق دين اچن گوگلونگ ليکيندين اول
ايلر نينگ حکمالري عالم لري قبول ديلوب دکما بيرري بير دورلوك ادلق اورديلر چين ليق لر ادب
ال ملوک اد اديلر ماچين ملکينگ حکمالري انيس ال مهلکت دا ديلر مشرقليق لر شاه نامه

(^a) See Specimen of this MS. Plate III.

(^b) The Persian Annotator translates this word by گزیده وقت.

(^c) Rendered, in Persian, by عزيز نيك.

ترکي ايتمشلر بعضيلر ده پند نامه ملوک دا مشلر نرانليق لر قوداتقو بيليك طاپ ايتمشلر بو کتايي سوشکي بيله ساعت مولود ليتق فراز ايدني آي دورور اما بو کتايي کشغر ايلي ده دونگل قيلوب مشرق مليکي تبخچان خاني اوزکونغه يکورمش دورور مليک بخا را خان ده اني اقير ليمب اوز خان نجيب ايکي انکافرو يارلقا مش دورور انينگ اوچون يوسف خان نجيب طاپ ادي ايچنده يايلمش دورور بو عزيز کتاب دويرت اولوق اقير اول اوزاتيا کوتورلمش ارور اولي عدل دورور دوز يورتک ايکنجي قوت دولت دورور اوچنجي عقل اوقوس ارور دورونجي قناعت اوزه ديرليک دورور اما همه بير اوکون ارانلر ادين ايتمش دورور عدل غه گون طوغرو ايلک ادويريب پادشاه اوزين غه دميش دورور دولت غه آي طولو ادويريب وزير اوزينغه اورختورمش دورور عقل غه اوکتورمش ادويريب وزيربنگ اوغلي ياراندني طورمش دورور قناعت غه اوتقورمش ادويريب وزيربنگ قراندشي طاپ ايش دورور دخي انلر ارا سوال جواب مشاوره کچر طاپ سوزلمش دورور بو قومق اوقيلربنگ گونگلي اچيليب مصنيف غه اوکي دعا بيريله ياد قيلسون طاپ هذا ال عزيز تنگري تعالي نينگ اوکوسي ايور

Translation.

LET praise and thanksgiving be rendered to the Most High! whose greatness and glory is beyond all bounds; who is the King of Power, and Creator of the Heaven and the Earth; who has given a soul to each body; who performs every thing by his will. *God does that which he wills, and ordains that which he pleases.* Peace and blessings from the Deity without end, upon the Wonder of all ages, the best of Messengers, the Great Prophet Moham-med Mustafa, and upon his Companions! *May the Divine blessings extend to them also!*

This book is named the precious *Tang-Souk*.. The Sages of Tchín have adorned it with their verses. The Learned of Matchin have embellished it with their sentences; those who read them in this book will comprehend their utility. The Learned of Tchín and Matchin know that there is no book more precious; and that in the country of Turkestan there does not exist, either in the language of Bokhara Khan or in the Turkish idiom, a work superior to it. The Sages have considered that it should be studied by Kings, both on account of the instruction which they could derive from it, as well as of its expansion of heart (amusement). This book is known under different titles. The Chinese name it *Adeb ul Mulouk*, "The Morals of Kings." The Learned of the kingdom of Matchin call it *Anis ul Memleket*, "The Friend of the Kingdom." The Oriental people, *Shah Namehi Turki*, "The Turkish Royal Book;" others, *Pend Namehi Mulouk*, "The Counsels of Kings." The natives

know it under the name of *Kaoudat kou Bilik*, or "Science of Government." This book is comparable to a planet which determines the horoscope at the hour of birth. This book was not composed in the country of Kashgar, but a King of the Eastern Countries presented it to the Khan of Tabaktchan: finally, the King of Bokhara Khan, having divided it, ordered that it should bear the name of his Vizir. It is on this account that the name of the Vizir, Yussuf Khan Nedgib, is written in it.

This valuable work is divided into Four principal Parts. The first is relative to the means of Administering Justice; the second relates to the Power of the Kingdom; the third to Knowledge; the fourth to Moderation. These four virtues are represented by four persons: Justice, or the rising sun, is represented by *Ilek*, or "the King." Power, or the full moon, by *Orktourmish*, or "the Vizir." Knowledge is figured under the name of *Oktoulmish*, "Son of the Vizir;" and *Otkhourmish*, "Brother of the Vizir," represents Moderation. These persons hold counsel, and discourse by dialogue. May those who study this book take pleasure in reading it, and remember its Author in their prayers!

Transcription

OF AN

EXTRACT FROM THE OUIGOUR MANUSCRIPT OF "THE MIRADG."^a

اندن اشوب بىر كوشك گوردوم اول كوشك اوده سينده بىر كشي گوردوم بويى طونلوك
 كيشي اردى انينگ قاتينده خلائق كوب اردى من ايدىم بو نه كيشي دورور طاب جبرائيل
 ايدوي بو موسي بيغمبر دورور عليه آله السلام من واروب سلام قىلدىم موسي سلام جوابني وىروب ايدى
 يا محمد خوش گلدینگ صفالار كلدردنگ طاب جبرائيل منگا ايدوي يورگيل يوقاري اشغيل

Translation.

GOING out from thence, I saw a kiosk: and in one of the halls of that kiosk, I saw a person clothed in a long robe. Around him were many slaves. I said, "Who is this person?" Gabriel answered: "It is the Prophet Moses: peace be upon him!" I advanced towards him, and saluted him. Moses, having returned my salute, thus addressed me: "O Mohammed! you are welcome! you have brought joy." Gabriel then said to me: "Come, let us mount still higher."

(^a) MS. of the Bibliothèque du Roi; page 12 verso, line 2. See Plate IV.

Transcription

OF AN

EXTRACT

FROM

THE OUIGOUR MANUSCRIPT OF THE "TEZKEREI EVLIA."^b

بوكتابننگ سوزلاري جمع قيلوب انگنگ بيله عمل قيليق واجبلاردين دورور ينه دنياده
 بوكتابدين بخشيرق كتاب بولنار انگنگ اوچون بوكتاب سوزلاري قران سوزلاريدين معني وپورور ينه
 بوكتاب سوزلاري نا مرد لارني مرد قيلور مرضلاريني شفا مرض قيلور ينه شفا مرضلاريني عاليمده فرص
 قيلور فرضلاريني حق بوننده عايني درد قيلور ينه هر كيم بوكتاب سوزلاريني بيلدي انگا يوز عزتي
 بيله دردي قابول قيلور ينه دردي قابول قيلسه تنگري تعالي ننگ عنايتي بيله درمان طاير ينه
 بو ارانلار دردي قابول قيلان اوون درمان طاير اوليا مرتبه غه يترلار

Translation.

It is indispensably necessary to conform to the collection of words contained in this book. There does not exist in the world a work superior to it; since it explains the words of the Koran. The words of this book give courage to the weak—give health to the sick. It imposes on them the obligation of curing themselves in this world; and makes them consider their duties in the way of truth, as trials to heal them. Whoever understands the meaning of this book will meet troubles with a hundred thanksgivings: if they visit him, he will find, by Divine assistance, a remedy for them; and by the powerful effects of this resignation, he will attain the rank of Saint.

(^b) Ibid, page 39, line 10. See Plate IV.

II. JAGHATAIAN.

EXTRACT FROM THE "BABER NAMEH,"

A JAGHATAIAN MS. IN THE HON. EAST-INDIA COMPANY'S LIBRARY.

وقایع سنه ثلاث و تسعمایه

باغ میدان نینگ ارقه سی قلعه اولانکی گا توشولدی سرفند ایلی مستعد سپاهی و شهری
 پل محمد چپ نواحی سیغه قالین کیشی چقتی لار چون بیزنینگ ایل تیار ایماس ایدیلار
 یکیت لار مستعد بولغونچه سلطان قلی نی توشوروب قورغانغه ایلتی لار بیرنچه گوندین سونگ
 کوچوب کهک نینگ ارقه سی قلعه نینگ باشیغه توشولدی سید یوسف بیگ نی و شبوگون
 سرفند تین چقاردیلار اشبو یورته کیلیب ملازمت قیلدی سرفند داغی لار اول یورت تین
 کوچوب بو یورت قه کیلکانیزنی یاندي تصور قیلیب گونکی سپاهی و شهری میرزا کوپروکی
 کچه شیخ زاده دروازه سیدین محمد چپ کوپروکی کچه چقتی لار بو یورد وک کیم بولغان بیکیتم
 لار یراغ لانیب اتلاندیلار ایکی طرف دین پل محمد چپ دین زور گیلتوردیلار تینگری راست
 کیلتوردی یاغی باسیلدی ابادان بیگلارنی و یخشی یخشی بیکیتم لارنی توشوروب گیلتوردیلار
 اول جمله دین بیر محمد مسکین حافظ دولداي ایدی شهادت باسباغینی توشورچانپ آلیب
 کیلتوردی لار ینا بیر محمد قاسم نبیره نی امینی سی حسن نبیره توشوروب کیلتوردی و مونداق
 سپاهی و ایل تاقود نک و بیکیتم لار دین خیلی بارایدی ینه شهر یتیم لاری دین دیوانه جامه باف
 نی وکل فاشوق نی گیلتوردیلار کیم جنگ نینگ داوایتم لیگ داخیره و سرآمد ایدیلار غار عاشقاندا
 ایکن پیداه لار ننگ قصابی غه بو یورلیدی کیم عذاب لار بیله اولتوردیلار سرفند ایلی گا بوکلی
 شکست ایدی موندین سونکرا قورغاندین چقماق لاری برطرف بولدی ایش انکا یتی کیم
 بیرننگ ایل خندق یقاسیغه چه باریب قول وددک کیلتورورلاریدی افتاب میزانغه تحویل
 قیلدی ساق توشتی باری کینکاش گا کیدار بیگلارنی تیلاب کینکاشیب سوز مونکا قرار تاپتی
 کیم شهر کشی سی مونچه عاجز بولوبتور تینگری عنایتی بیله بوگون هم بولسه الوبیز تا تانکلا هم
 بولسه الوبیز تاشقاری ساق ته تشویش تار تقونچه شهر یزنگ یاوغی دین قویوب بیر قورغاندا
 قیشلاق سالماق کیراک کیتاری هم بولسه اول محلدایي تردراق کیتار قیشلاق قه خواجه دیدار
 قورغانینی مصلحت کوروب کوچوب خواجه دیدار نینگ آلتیداغی اولانک گا توشولدی قورغانیغه

كېرىب اوي و كته بىلارنىي تعيين قىلىپ اوستلاركا محصل قوبوب بويورت قه كىلدوك
 نچه گون قىشلاق اويلاري تىار بولغونچه اولانكدا اولتورولدي بو مدت ته بايسنغر ميرزا تركستانغه
 شىبباني خان غه متواتر كىشي لار بىلار بىب شىبباني خان ني كومك تىلاب تورايدي قىشلاق اوي
 لاري تىار بولوب قورغانغه كىردوك شىبباني خان تركستان دىن ايلغاب اوشول سكري بىزنىنگ
 يورتىز اوستىكا گىلىب توردى بىز نىنگ چرىكىز تعيين ايباس ايدي قىشلاق مصلحتي غه
 بعضي رباط خواجه غه بعضي كانده غه بعضي شىرازغه بارىب ايديلر باوجود بو حاضر چرىك كىشي
 سي بيله ياساب چىقلدي شىبباني خان توروش بىرماي سىرقند ساري اوزىني تارىتي سىرقند
 نواحي سيغه باردى چون بايسنغر ميرزا نىنگ مدعاسي دىك بولماي يىخشي اختلاط قىلماي
 نچه گوندىن سونك هيچ ايش قىلالماي مايوس تركستانغه مراجعت قىلدي بايسنغر ميرزا
 يتي آي قىل تارىتي بىر اميد وارلغى موندىن ايدي موندىن هم نوميد بولدي ايكي اوچ يوز
 آج آروغي بيله قندزغه خسرو شاه غه اوزىني تارىتي ترمذ نواحي سىدىن آموني كچا دوركان
 مكلدا سيد حسين اكبر كيم سلطان مسعود ميرزا نىنگ هم اوروغى هم معتبر كىشي سي ايدي
 ترمذ حاكمي ايدي خبر تاپىب بايسنغر ميرزا نىنگ اوستىكا گىلدي ميرزا سوندىن اوتوب ايدي
 ميرم ترخان اندا سوغه باردى كىن قالغان كىشي قرا پر تال مرتال ني آلدي بايسنغر ميرزا نىنگ
 طاهر محمد آتلىق چىره سي داغي نىنگ كا توشتي خسرو شاه بايسنغر ميرزاني داغي يىخشي
 گوردى اوشبو ئىل سلطان حسين ميرزا و بايسنغر ميرزا اچىققاچ بىزغا خبر گىلدي خواجه ديدار
 دىن آتلاىب سىرقندامتوجه بولك يولدا اكابر و بىگلار و يىكىت لار متعاقب استقبال غه
 گىلدىلار ربيع الاول اي نىنگ اوخريدا گىلىب ارگ ته بستان سراغه توشوم تىنگري تعالي
 عنائتي بيله سىرقند شهري و ولايتي ميسر و مسخر بولدي ربع مسكون دا سىرقند چه لطيف
 شهر كىراق دور بيشنجي افليم دن دور شهري سىرقند دور و ولايتي ني ماوراالنهر دىرلار هيچ ياغي
 قىروغلبه بيله مونكا دست تاپغان ايباس آنىنگ اوچون بلده محفوظ دىرلار سىرقند امير
 المومنين عثمان زمانيدامسلمان بولغاندور تابعين دىن دورلار قسم بن عباس اندا بارغاندور
 قبرى آهنيں دروازي نىنگ باشيدادور حا مزار شاه قه مشهور دور سىرقندني اسكندر تىار
 قىلغاندور مغول و ترك اولوسي سىركند دىرلار تيمور بىگ پاي تخت قىلب ايدي تيمور بىگ دىن
 بورون تيمور بىگ دىك الوغ پادشاه سىرقندني پاي تخت قىلغان ايباستور قورغاني فصيل نىنگ
 اوستىدىن بويوردىم كيم قدم اوردىلار اون بىنگ آلتى يوز قدم چقتي ايلي تىام سني وياك
 مذهب و متشرع و مقدس ايل دور حضرت رسالت پناه صلي الله عليه و سلم زمانى دىن بىري
 اول مقدار ايه اسلام كيم ماوراالنهر دىن پيدا بولوتور هيچ ولايت نىن معلوم كيم مونچه پيدا بو

ايش بولغاي شيخ ابوالنصور کيم آيه کلام دين سهرقند نينگ ماتريد اتليق محله سيدين دورايه کلام ايکي فرقه دور بيريني ماتريديه ديرلار بيرني اشعريه ماتريديه شيخ ابو منصوره منسوب دورينه صاحب بخاري خواجه اسماعيل حرم نينگ هم ماوراالنهر دين صاحب هدايه کيم حنفي مذهبي دا هدايه دين معتبرراق فقه کيم بولغاي فرغانه نينگ مرغينان اتليق ولايتي دين دورکيم اول هم داخل ماورالنهر دور معوره نينگ کناره سيدا واقع بولوبتور شرقي فرغانه وکاشغار غربي بخارا و خوارزم شياي تاشکند و شاهرخيه کيم شاش کنيت و بناکت بترلار جنوبي بلخ و ترمذ کوهک سوي شيايدين آقار سهرقند دين ايکي کروه بولغاي بو سوييله سهرقند اراسيدا بير پشته توشو پتور کيم کوهک ديرلار بورود مونينگ توپيدين اقلاروني اوچون کوهک سوي ديرلار بو سودين بير الوغ رود آيريب تورلار بو نينگ درياچه دور درغم سوي ديرلار سهرقند نينگ جنوبي دين يقار سهرقند دين بير شرعي بولغاي سهرقند نينگ باغات و محلات و ينه نچه تومناتي بو سوييله معور دور بخار او قراکول کاچه کيم اوتوز قيرق يقالچ بولغه ياقلاشور کوهک سوي بيله معور و مزروع دور موندانق الوغ دريا اصلا زراعات تين و عمارات تين ارتماس بلکه يازلار اوچ تور ت آي بخاراغه سو يتماس اوزمي و قانوني و آله سي و اناري بلکه جميع ميوه سي خوب بولور و غلبه بولور ولي ايکي ميوه سهرقندته مشهور دور سيب سهرقند و صاحبي سهرقند محکم ساوق بولور قاري اگرچه کابل قارنچه توشماس يازلار يخشي هواسي بار اگرچه کابل چه يوقتور تيمور بيگ نينگ و الغ بيگ ميرزا نينگ عمارت و باغاتي سهرقند و محلاتي دا کوپتور سهرقند نينگ ارکي دا تيمور بيگ بير الوغ کوشک ساليب تور توروب آشيانليق کوک سرايغه مشهور دور بسيار عالي عمارت تور ينه آهني دروازه سيغه ياق قلعه نينگ ايچنده مسجد جمعه ساليب تور اکثر هندوستان دين ايتکان سنکتراش لار اندا ايش قيليب تورلار مسجد نينگ بيش طاق ننگ کتبه سيدا بو آيه ني بتيب تورکيم و ان يرفع ابراهم القواعدالي آخره اندانق الوغ خط بيله بتيب تورلار کيم بيرکروايکي کروه ياق يردين اقوسه بولور بوهم بسيار عالي عمارت تور سهرقند نينگ شريفدا ايکي باغ ساليب تور بيرکيم يراق راق تور باغ بولدي دور ياق باغ دلکشدين فيروزه دروازه سي غه چه خيا باني قيليب ايکي طرفيدا ترک يغاچ تيکتور و پتور و دلکشي هم الوغ کوشک سالدور و پتور اول کوشک ته تيمور بيگ نينگ هندوستان اوردوشيني تصوير قيلب تورلار ينه پشته کوهک نينگ دامنه سيدا کان کل نينگ قراسوي او ستيدا کيم بو سو يني آب رحمت ديرلار بير باغ ساليب تور نقش چپانغه موسوم مين گورکان محلدابو باغ پوزلوب ايدي اتي بيش قيلمايدور ايدي ينه سهرقند نينگ جنوبي دا باغ چنار دور قلعه غه ياد قورينه سهرقند نينگ قوي يندا باغ شمال باغ يهشت تور تيمور بيگ نينگ نبيره سي

جهانگیر میرزا نینگ اوغلي محمد سلطان میرزا سرقند نینگ تاش قورغاني دا چقاردا بیر مدرسه سالیب تور تیموریگ نینگ اولادي دین هر کیم که سرقندته پادشاهلیق قیلب تور اولار نینگ قبری اول مدرسه دا دور الگ بیگ میرزا نینگ عمارت لاری دین سرقند قلعه سی نینگ ایچندا مدرسه خانقاه دور خانقاه نینگ کنبذی بسیار الگ کنبذ دور عالم دا انچه الگ کنبذ کم نشان بیلورلارینه اوشبو مدرسه خانقاه غه یاق بیر یخشی حمام سالیب تور میرزا حمامی غه مشهور دور هم الوغ تاش لردین فرش لار قیلیب تور خراسان و سرقندته نچه حمام معلوم ایلاس کیم بولغایینه مدرسه ننگ جنوبی دا بیر مسجد سالیب تور مسجدی مقطع دیولار بوجیت تین مقطع دیولار کیم قطعه یغای لار تراش قیلیب اسلمی و خطای نقش لار سالیب تورلار تمام دیولاری و سققی اوشبو یوسونلوق تور بو مسجد نینگ قبله سی بیله مدرسه مسجدی نینگ قبله سی ننگ اراسیدا بسیار تفاوت تور غالباً بو مسجد قبله سی نینگ سمتی نی منجم طریق بیله عمل قیلیب تورلارینه بیر الوغ عالی عمارت پشته کوهک دامنه سیدا رصد خانه دور کیم زنج ایتماک نینگ آلتی دور اوچ اشیان لیق دور الگ بیگ میرزا بو رصد بیله زنج گورکان نی بتیب تور کیم عالم دا حالا بو زنج مستعمل دور اوزکا زنج بیله کیم عمل قیلورلار موندین بورون زنج ایلمخانی مستعمل ایدی کیم خواجه نصیر طوسی هلاک زمانیدا مراغه دا رصد باغلاتیب تور هلاکی خان کیم ایلمخان هم دیولار غالباً عالم دا یقی سکیز رصد بیش باغلامای دورلار اول جمله دین بیر مامون خلیفه رصد باغلاتور کیم زنج مامونی اندین بتیب تورلار بیر بطلمیوس هم رصد باغلاتورینه هندوستان دا راجا بکرماجیت هندو زمانیدا آجین دیار دا کیم مالوه ملکی دور حالا مندوغه مشهور بیر رصد قیلیب تورلار کیم حالا هندولار نینگ مستعمل هندوستان دا اول زنج دور بورصدنی نینگ بش یوز سیکسان توریت ییل دور بو اول زنج لارغه باقه ناقص راق تور

Translation.

EVENTS OF THE YEAR 903. H.

HAVING encamped behind the Baghi Meidan, in the meadow of Kulbeh, the soldiers and townsmen of Samarkand came out against us, on the side of Mohammed Chap's bridge. As my men were off their guard, before they could make ready for defence, the enemy threw Sultan Kuli from his horse, and carried him off into the town. We moved a few days afterwards, and encamped on the Hill of Kohik, on the side of Kulbeh. On the same day, Seyed Yussuf Beg was conducted from Samarkand, and entered my service at this station. The people of Samarkand, when they saw us move from one station to another, fancying that I had taken my departure, rushed out, both soldiers and citizens, and advanced as far as the Mirza's

bridge; and coming out by the gate of Sheikhzadeh, proceeded towards Mohammed Chap's bridge. According to my orders, those of my men who were at hand immediately mounted, and charged the enemy on both sides towards Mohammed Chap's bridge. God prospered us, and the enemy were defeated. Many brave Begs and valiant horsemen were dismounted and taken prisoners. Among these were Mohammed Meskin, and Hafez Duldai, who tasted the cup of martyrdom. Mohammed Kasim Nabireh, the younger brother of Hassan Nabireh, was also thrown from his horse, and taken. Many other officers and men of distinction were also brought in. Of the towns-people, there were seized, Divaneh, a dgameh-weaver, and Kilkashuk, who were distinguished as the instigators of the rabble in the riots. In retaliation for the foot-soldiers who were slain at the Lover's Cave, they were put to death with torture.

The defeat of the men of Samarkand was complete. From that time they found it impossible to venture out; and matters came to such a pass, that our people advanced close to the ditch, and carried off numbers of male and female slaves.

The sun now entered the sign of the Balance, and the cold became severe. I therefore assembled the Begs, and held a consultation. It was agreed that the towns-people were reduced to great distress; and that, by the favour of God, we should shortly be able to take the place: but that as we were exposed to great inconvenience from the cold, and from being encamped in an open country, we should, for the present, withdraw from the city, and take winter-quarters in the neighbourhood; whence, if necessary, we could draw off, without confusion. The fort of Khojah Didar appearing a fit place for that purpose, we marched from our position, and halted in a plain in front of the fort. After having marked out the ground for the houses and huts, we appointed workmen and overseers for the work, and returned to our camp. In the mean time, Baisangher Mirza sent repeated messengers into Turkestan to Sheibani Khan, inviting him to come to his assistance. The winter-houses in the fort being completed, we took up our quarters in them.

The very next morning, Sheibani Khan, who had hastened by forced marches from Turkestan, advanced, and presented himself before our cantonments. My army was not in very good condition; for some of my people had gone to Rabat-Khojeh, some to Kand, and others to Shiraz, to secure winter-quarters. Notwithstanding, I assembled what men were at hand, and marched out. Sheibani Khan did not venture to keep his ground, but drew off towards Samarkand, and halted in its environs. Baisangher Mirza, disappointed in not receiving sufficient assistance from Sheibani Khan, did not give him a good reception; and after a few days, Sheibani Khan, seeing that nothing could be done, returned in despair to Turkestan. Baisangher Mirza had now maintained the blockade for seven months, and had placed his last hopes in this succour. Disappointed in this too, he resigned himself to despair; and with

two or three hundred hungry wretches set out for Kundez, to take refuge with Khosrou Shah. In the vicinity of Termez, as he was crossing the river Amu, Seyed Hussain Akber, the governor of Termez, who was related to Sultan Masoud Mirza, and high in his confidence, having received information of his motions, came out against him. The Mirza himself had just passed the river, but several of his men and horses that had fallen behind were taken. Mirim Terkhan perished in the stream. One Mohammed Taher, a horseman of Baisangher Mirza's, was taken prisoner. Baisangher Mirza was well received by Khosrou Shah. The same year, information was brought to me of the flight of Baisangher Mirza. We instantly mounted, and set out from Khojah Didar for Samarkand. On the road we were met by the Grandees, the Begs, and the young cavaliers, who came out to welcome us. I alighted at the Bostan Serai; and towards the end of the month Rebiul evel, by the favour of God, the city and country of Samarkand were completely subdued.

In the four quarters of the habitable globe there are few cities so pleasantly situated as Samarkand. It is in the fifth climate. The city is called Samarkand, and the country *Mawera'-an-nahar* (Transoxania). No enemy having ever attacked or succeeded in taking it, it is called "The protected city." Samarkand embraced Islamism in the time of Osman, the Commander of the Faithful, through the means of Kasim Ben Abbas, who visited the city. His tomb is near to the Iron-gate. It is now called *Mezari Shah*, i.e. "the Shah's Tomb." Samarkand was founded by Iskender (Alexander the Great). The Mogul and Turk hordes call it Samarkund. Timur Beg made it his capital. Before Timur Beg, no such great monarch had ever made it his capital. I directed its wall to be paced round the rampart, and found that it was ten thousand six hundred paces in circumference. The inhabitants are all orthodox Sunnis, observant of the law, and very religious. From the time of the Holy Prophet (upon whom be the blessing of God!) downwards, no other country has produced so many learned theologians as *Mawera'-an-nahar*. Among these is the great Sheikh, Abul Mansur, the expounder of Scripture, who was of the quarter of Materid in Samarkand. There are two sects of *Aimeh Kelam*, or Scriptural Expositors; the one called *Materidiah*, and the other *Ashariah*. This Sheikh, Abu Mansur, was the founder of the Materidiah. Another eminent divine was Sahib Bokhari Khojah Ismail Haram. The author of the Hedaya, too, than which, according to the sect of Hanifeh, there is none of greater authority, was of Marghinan in Ferghanah, which is also in *Mawera'-an-nahr*, though situated on the farthest bounds of this populous country.

On the east it has Ferghanah and Kashghar; on the west, Bokhara and Khoarizm; on the north, Tashkend and Shahrokhiah, which are usually called Shashkenit and Benaket; and on the south, Balkh and Termez. The river Kohik flows from the north of Samarkand, and passes at the distance of two keroh from the city. Between the river and the city there is a rising

ground called Kohik; and as the river flows close by the base of this hillock, it is thence called the River of Kohik. From this river a large stream, separating itself, flows on the south of Samarkand, under the name of the River Dargham. It is about a sharoa from Samarkand, the gardens and suburbs of which are watered by it. For about thirty or forty yakadg, the country as far as Bokhara and Karakoul is very populous, and the fields are irrigated by the River Kohik. This river, large as it is, is hardly sufficient for the cultivation of the fields and for the use of houses; and for three or four months during the summer, the waters do not reach Bokhara.

The grapes, melons, apples, and pomegranates, and indeed all the fruits of Samarkand, are excellent and plentiful. Samarkand is however particularly famous for two kinds of fruit—the apple, and the grape called *sahibi*. Its winter is very cold; but less snow falls than at Kabul. Its climate is fine, though its summer does not equal that of Kabul. There are many palaces and gardens that belonged to Timur Beg and Ulugh Beg Mirza, both in Samarkand and its suburbs. Timur Beg built in the citadel of Samarkand a stately palace, four stories high, which is known by the name of Giok-Serai. There are many other magnificent buildings. One of these is the Grand Mosque, which is situated near the Iron-gate, within the citadel. A number of stone-cutters were brought from Hindustan to work upon it. In the frontispiece over the portico is inscribed the verse of the Koran, *Wa az yerfa' Ibrahim al kowada* &c. to the end, in such large characters that they may be read one or two keroh off. It is a very large building. To the east of Samarkand there are two gardens: the more distant one is called *Bagh-i-Boldi*, or “the Perfect Garden;” the nearer, *Bagh-i-Dilkusha*, or “the Heart-delighting Garden.” From the Baghi-Dilkúsha to the Firozeh-gate, there is a *khiaban*, or public avenue, planted on each side with pine-trees. In the garden of Dilkusha there has also been built a large kiosk or palace, in which are paintings representing the wars of Timur Beg in Hindustan. There is also a garden on the skirts of the Hill of Kohik, on the banks of the Kara-su (Black Water) of Kangul, which they call *Ab-i-Rehmet*, and this is denominated *Naksh-i-Jehan*, “the Miniature of the World.” At the time I saw it, it was laid waste, and scarcely any thing of it remained. On the south of Samarkand is the *Bagh-i-Chinar*, or “Plane-tree Garden,” in the immediate vicinity of the citadel. A little below Samarkand are the *Bagh-i-Shemal*, or “Northern Garden,” and the *Bagh-i-Behesht*, or “Garden of Paradise.” Mohammed Sultan Mirza, the son of Jehangir Mirza, and grandson of Timur Beg, built a College, just as you go out of the stone fort of Samarkand. The Tombs of all such of the descendants of Timur Beg as have reigned in Samarkand are in that College.

Among the edifices built by Ulugh Beg Mirza are the College and Convent within the citadel of Samarkand. The dome of the Convent is very large; indeed, few domes in the world can equal it. Near this Convent there is an excellent bath, called the Mirza's

Bath. The floor is paved with stones of every variety. No baths in Khorasan or Samarkand are to be compared with this.

On the south of the College is situated a Mosque, which is called *Mesjid-i-Makata*, or "the Carved Mosque," because its timbers are carved with ornaments and flowers; and the whole of the walls and roof are adorned in the same manner. There is a great difference between the direction of the Kibleh of this Mosque, and that of the College; and it is probable that the Kibleh of the former was adjusted by astronomical observation.

Another great and important building is the Observatory, erected on the skirts of the Hill of Kohik, which is provided with astronomical apparatus, and is three stories high. By means of this Observatory, Ulugh Beg Mirza composed the *Zidg Gurkani*, or "Gurkani Astronomical Tables," which are followed in the present time, scarcely any others being used. Before they were published, the Ilkhani Astronomical Tables were chiefly used, constructed by Khoajeh Nasir Tusi, in the time of Holagu Khan, who built an Observatory at Maragha. Holagu was also named Ilkhani. Not more than seven or eight Observatories have been constructed in the world. Among these, one was erected by the Khalif Mamun; and in it the Astronomical Tables entitled *Zidg Mamuni* were drawn up. Another was built by Btolimus (Ptolemy). Another was the Observatory erected in Hindustan, in the time of Raja Biker-majet, a Hindu in the country of Adgin, in the kingdom of Malwah, now known as the kingdom of Mandu. The Hindus still use the Astronomical Tables which were then constructed. Since the building of that Observatory till the present time, is a period of 584 years. These Tables are, however, more imperfect than any of the others.

EXTRACT FROM ABULGHAZI'S.

کتاب شجره ترکي

اوغوزخان نینگ توران و هندوستان یورگانی نینگ ذکر
 اوغوزخان تمام مغول و تاتار ایلی نینگ لشکرینی جمیع قبلیب تلاش و سیرام غه و تاشکند کا
 (بورودی) و سمرقند و بخارا پادشاهلری صف تارتیب اورو شا بیلمادیلر اولوغ شهرلار و محکم قلعه لار غه
 برکیندیلر اوغوزخان اوغلانلارین ایباردی انلار الی ای ترکستان برلان اندجان نی الیب اتاسی
 خدمتیغه گیادیلر اوغوزخان بولغان ولایت لار نینگ بارچه سیکا داروغه لار قویوب سمرقند ساری
 بورودی تقی سمرقندنی الیب داروغه لار قویوب بخارا غه باردی بخارانی الیب بلخ باردی بلخی

هم اليب غور ولايتي نينگ اوستيكا بارد ي قيش ايردي گون لار يهان ساوق ايردي غورنينگ تاغ لاريغه قارکوب توشوب ايردي لشکر خلقي يوروماکا قينالديلار خان حکم قيلدي کم هيچ کم مندين قالماسون ديب باريب غورني آلدې ايرسه يل گليب ياز بولدي لشکر سانين آلدې برنچه کشي کم کلدې آنلارني سوردې هيچ کم بيلماي و برنچه گوندين سونک اول کشي لار کليب خان خدمتيغه بارد يلار خان الانينگ احوالين سوردې ايرسه اينديلار کم برنچه کشي لشکرنينگ سونکيدين گيلا دور ايرد وک تاغ ايچندا برکيچه اولوغ قار ياغدي اندين سونک يورو بيلماي شول ير دا ياتدوق اتلار ييز توپار لار ييز بارچه سي اولدي بهار بولغاندين سونک پيداه کيلا توروب ميز تيديلار خان حکم قيلدي اول جباغت گا قارليق تيمسونلار تيب بارچه (قارليق) ايلي انلار نينگ نسلدين تورور اندين اوتوب کابيل وغز ييني آلدې کشمير اوستيكا يورودي اول چاقد کشمير نينگ پادشاهي نينک آتي يغما ايردي کشمير نينگ محکم تاغ لاري اولوغ سولاري کوب بولور يغما انگا ارقا بريب اوغوز خانغه باقينيماي بريل اوروشي لارايکي طرف دين کوب کشي لار اولدي عاقبت کشميرني اندي تقى يغباني اولتوردي لشکريني قتل عام قيلدي برنچه وقت اندا توروب قايتب بدخشان اوستي برلان سهر قند گلدې آندين مغولستان غه باريب اوبکا توشدي

Translation.

ACCOUNT OF OGHUZ KHAN'S INVASION OF TURAN AND HINDUSTAN.

OGHUZ KHAN having assembled the whole of his Moghul and Tatar armies, went to attack Tilash, Siram, and Tashkend. The kings of Samarkand and Bokhara drew out their forces; but unable to meet him, they shut up their great cities and strong fortresses. Oghuz Khan now sent out his sons; who in the space of six months conquered Turkestan and Andjan, and returned to the service of their father. Oghuz Khan having appointed governors in all the countries which he had conquered, marched against Samarkand; which having taken, he placed rulers over it, and then proceeded to Bokhara. Having taken Bokhara, he went to Balk; and after reducing Balk, he marched into the country of Ghour. It was the winter season, and the time was bitterly cold: a great quantity of snow had fallen on the mountains of Ghour, and much retarded the march of the troops. The Khan gave orders that no one was to loiter behind; and immediately advanced to the attack of Ghour, which he at last took. When the weather became milder, he registered his men, and found that a few were wanting: on inquiry being made, no one knew any thing about them. A few days after, however, these men returned to the service of the Khan. The Khan asked concerning their

circumstances. They said: "We were following in the rear of the army, when one night a great quantity of snow fell in the mountains, and entirely prevented our marching. There we lay; and most of our horses and cattle died. On the return of spring, we renewed our march on foot; and have thus returned."

By the command of the Khan, this troop was called *Karlik* (Snowy); and all the tribe called *Karlik* are descended from them.—The Khan, moving hence, proceeded to Kabul and Ghuzbin, which he took; and then directed his course to Kashmir. At this time the King of Kashmir was one called Yaghma. The mountains of Kashmir are very high, and the rivers are numerous: amongst the former Yaghma took refuge, and would not come near to Oghuz Khan. They fought for a whole year, and many men fell on both sides. At last the Khan took Kashmir, slew Yaghma, and ordered a general massacre of his army. After having remained here for some time, he came to Badakhshan and Samarkand; and passing through Moghulistan, he returned home.

EXTRACT

FROM

MIR ALI SHIR NUVAI'S *مجالس النفايس* "LIVES OF POETS."

الغ بیگ میرزا

دانشمند پادشاه ایردی کمالاتی بغایت کوپ ایردی یتي قرائت بیلہ قران مجیدنی اوقور
ایردی هیات و ریاضنی خوب بیلور ایردی انداق کیم زیج بیتدی ورصد باغلادی و حالا انینگ
زیجی اراده شایع دور با وجود بو کمالات گاهی نظم غه میل قیلور ایردی بو مطلع انینگ دور کیم
هرچند ملک حسن بزیر نکین تست شوخی مکن که چشم بدان در کمین تست

Translation.

ULUGH BEG MIRZA.

He was a well-educated king, and possessed many accomplishments. He could read the Sacred Koran with the seven different readings. In Astronomy and Geometry he was well versed; so much so, that he drew up Astronomical Tables, and built an Observatory. His Tables are now very celebrated. Besides these qualifications, he sometimes applied himself to Poetry. The following verse is his:

"Though the empire of Beauty is under thy power,

"Be not vain; for the eyes of the evil are secretly upon thee."

III. KAPTCHAK. KASAN.

EXTRACT FROM IBRAHIM KHALIF'S

احوال جنکز خان واقساق تهر

قصه جنکیز خان

اولا نعلچي بابايردين سويلا يالک قديم زمان آق دينکزنک ايچنده مائنه ديگان شهر واريدي اول شهر خاني ننگ ادي آلتون خان و خانشي ننگ ادي کورلاوچ ديگان ايرديلر اول ايکي پادشاهدين بر قزوغوب و آدينی علمالیک کورکلي آتديلر تقي آيغه کونکا کورکوز ماسن قرق قولاي تاش سرايده قويوش ايديلر لکن کوزلکي آنداغ ايرديکم قورو آغاچغه کولسه ييراق و قافر يركا بقسا اولن بتار ايردي ساجن تاراسا ينجو توکولوب و توکورسه آلتون کموش اوساردي اما دنياده براتوق توغوش جان ايردي قاشنداغی دايه لرندين اوزبکه يقين دايه سي اورده خان ديگان ايدی و کونلرده برکون باغ اولغاندين صونک ايتديکم اي اورده خان سن بو سرايدين چقوب تشقارو نه کورارسن اما دنيا ديگان بوسرايمي يا اوزکا ير بو سرايدين باشقه ورمي ويا اوشبو سراي اچيمو درديدي اورده خان ايتدي دنيا ديگان تاشقارو کينک جهاندار وهم کون ديگان آي ديگان نرسه لروارکه دنيا ننگ روشانلقی آنلر برله در ديدی آندين علمالیک کورکلي ايتدي اي اورده خان سن بنکا اول نرسه لرني کورکورکل ديدکده اورده خان ايتدي سن اول نرسه لرني کورور سانک اولرسن ديدی آنکا علمالیک کورکل اولسام اولایم کورکورکل تيدي ايرسا اورده خان ترازوني آچوب ايا بروب و کون ياروقی ايوکا کيردي آني کوردکده علمالیک کورکلي ننگ هوشي کتوب اوله قالدي و دايه لري خانغه باروب نه ايتورمزديب يغلاشوب اولتوردیلر برکون بولغاندين صونک علمالیک کورکلو ايسين ييقده دايه لري سونمکله اورا توروب تقي نه کوردنک تيدیلر ايرسا ايمدي آتمه نه ديب ايتور سزتيدي زيرا آلتون خان اوزي وقت وقت کلوب قزيني کوراتورغان ايردي برکون آلتون خان قزين کورورکا کلدیسه کورارکم قزي حامله اولدر و ايتدي اي قزيم بئنکا سبکل توشوبدرنه بلا بولدي ديو قازغو برنه اوزي ايو يکا کلدی و خاتونيغه ايتدي آه کورلاوچ بونداي اوبات اش جفت بولغالي باشمغه کلکاني يوق ايردي قزيمزغه برلا بولوبدر نه قيلساق اولورتيدي آندا کورلاوچ ايتدي ايمدي بوني بويرکا و بويرتغه بروب اولياس آنکچونکم آدم اوغلي شيطان برنه برابر در کوب سوزلرکوب آواز لرچقلر ايله ايسه بوني برکوزال کمه يه سالوب تون دينکر ينه

یبارانک تیدی آندین صونک کیه توزیوب قرق قزرقنی کوک کوکارچنی آلتون قوزیسی طوطی قوشی سوناس چراغی و توکانمز آزوغی برله تورا تاغیدین تون دینکرینه آلتون کیه کا صالوب بر نصیبیلوکا یولقغای دیویباردیله اندین صونک برقه کون کچوب اما اول وقت تورمتای چچان نذک اوغلی توماول مرکان دیکان آتلسینه آچی اولمقله ایل تاشینه چقوب یانورایرکان قاشنده دخی قرق کشی سی اولغوب و ایچلرنده بری سانکلاینه بر کوزلو شباصو قردیکان تورکیان قراولچیسسی واریدی برکون شباصو قرایتدی ای توماول مرکان الصدین برقا کورنور که آلتون کیه اولغای قراتاودیک قبات توروراوتنه کوراسن لکن سندی اوتلسن ایچی سنک و طشی بنم اولسون وطانکلا توش و ققیده کلور بولغای تیدی آندا آنکا توماول مرکان خوش الای بولسون تیوب وطانکلاسی کون کوردیلر بر آلتون کیه کلوب ترور هیچ بوزماقعه یورغین یونین بلمدیلر آندین شباصو قرا تورکیان ای توماول مرکان اتوب بوزغل تیدوکنده آنکا توماول مرکان تورو اتاینمو قیا اتاینمو تیدی شباصو قرا کر توغرو اتسانک ایچنده جانلق نرسه بولسه تیکار بولغای قیا اتوب بوزغل تیدی ایرسه خوش الای بولسه قیا اتاین دیب اوقن یاغه کزلايو تولوتورروب انداغ اندیکم کیه نذک اوچ تاققاسین ایرعتب ایباردی کیه نی شویله قیا اتوب بوزغان اوچون قبات توماول مرکان تیوب ایترورلر

Translation.

ACCOUNT OF JENGIZ KHAN.

WE will first speak of his ancestors. In ancient times there was a city in the White Sea (Mediterranean), which they called Malta. The name of the king of that city was Altun Khan, and that of the queen Kurlautch. Of these royal personages was born a daughter, whom they called Ulemalik Kurekli. She was placed in a palace of stone, forty fathoms in height, where neither the sun nor the moon could be seen. Such however was her beauty, that if she smiled upon dry wood it would immediately be covered with leaves; or if upon barren ground, the grass would spring up. If she combed her hair, she showered precious stones; and if she shed tears, they produced gold and silver. But another soul was born into the world. Amongst the nurses around her, the one nearest to her, i.e. her favourite, was called Ordeh Khan. One day, when the princess was grown up, she said to her, "O Ordeh Khan! when you go out of this palace, what do you see? Is this palace what they call the world? or are there other places besides it? or is this palace within any thing?" Ordeh Khan replied: "What they call the world is outside. There are also things which they call the sun and the moon, from which the world has its light." Then Ulemalik

Kurekli said: "O Ordeh Khan, shew me these things!" Ordeh Khan replied: "If you see these things, you will die." "If I die, let me die!" answered Ulemalik Kurekli, "Do thou shew me these things." Ordeh Khan then threw open the window, and the light entered the house. When Ulemalik Kurekli saw this, she was instantly deprived of her senses, and she remained dead. Her nurses sat down and wept, saying, "What shall we go and tell the Khan!" After one day had thus passed, the breath of Ulemalik Kurekli began to return; and the nurses were glad, and asked her what she had seen. She said, " * * * * . And what shall you say to my father?" for Altun Khan was in the habit of coming frequently to see his daughter. One day, Altun Khan came to visit his daughter, and observed that she was pregnant. He said: "Alas, my daughter! your countenance is sorrowful: what calamity has befallen you?" and he returned full of grief to his house. He said to his wife, "Alas, O Kurlautch! such a disgrace as this has never happened to us since we have been married! A grievous calamity has befallen our daughter: what shall we do?" Kurlautch said, "It will not do to take her to this and that place (*i.e.* expose her publicly), for man is inclined to evil, and many reports will be spread. We must therefore put her on board a very handsome ship, and send her into the Southern Ocean." After this, they built a ship, into which they put hen-partridges, wood-pigeons, lambs, parrots—forty of each; inextinguishable lamps; and all sorts of food. In this ship they sent the young princess from the mountain of Tura, with wishes for her prosperity. Some days passed in this way. At that time Tumaoul Merkan, the son of Turmatai Tchitchan, being displeased with his father, went outside his village, and remained there, having with him forty men. Amongst these was a man who had one eye in his forehead, whom they called Shaba Soker (cross-eyed), a Turcoman guard. One day Shaba Soker exclaimed: "O Tumaoul Merkan! I see something dark at a distance, which must be a golden vessel: it is high as a mountain! Now I beg one thing of you:—what is within shall be yours, but that without must be mine. It will make its appearance to-morrow at mid-day." Tumaoul Merkan replied: "Well, be it so." Next day they saw the golden vessel approach, but they did not know how to attack it. Shaba Soker said: "Now, Tumaoul Merkan, shoot, and hit it." Tumaoul Merkan replied: "Shall I aim at the centre, or at the side?" "Should there be any living thing in it, you will injure it by aiming at the centre," said Shaba Soker; "therefore aim at the side, and break it." He answered: "Be it so: I will aim at the side:" and he tightened his bow, took aim, and so struck the vessel that its three planks went to pieces. On account of his having thus struck the side (قيا *Kia*) of the vessel, he was called Kiat Tumaoul Merkan.

A GHAZEL OF BAKI.

From a beautiful MS. in the British Museum.

عشقی مثل کسی پان ایدہ لیم	عاشق کل کسی عمار ایدہ لیم
زالہ وش بزہ وارہ فرحچ لیم	زری کل کسی درمیان ایدہ لیم
چکلم حکم عشق طعنہ رانی	عقلی پی نام و پی نشان ایدہ لیم
کل کسی جام عشقی کو لدرہ لیم	روح حبشیدی شا و مال ایدہ لیم
زری کسی قلبی صاف اولکسون	آتش میدہ آتش ایدہ لیم
کلکسون بزم عیش نامحرم	زری کسی باغ وین بال ایدہ لیم
بجاسک شوح کلغدار لریں	عشق وش میت پیر کران ایدہ لیم
کل کل اولسون رخ سپر ویاں	صیدم سیر کلستان ایدہ لیم
سمرکاب ایدی عیدی خیر وکل	جام کلکونی معش ایدہ لیم
اقید و حل شیشہ ون می مان	خون تبر بان کسی روان ایدہ لیم
سیح تاخیرہ یروق ای باقی	نیت خیر و حسن ایدہ لیم
محبت بحر یدر آسم ملین موج اور یاشم	ملا مت فلکی دور پیر انکالکر دور اکی فاشم
پلک عشق بایک شہ سید دوزخی لیم	ویار دور و محنت کو بسیار یدر بنم یاشم
رہ حللہ چرہ جامی نوش ایدر سم با دیکلہ	او بزم ابلندہ قالمزخبر بعد وں عیری لیم

IV. OSMANLI.

A GHAZEL OF BAKI.

FROM A BEAUTIFUL MANUSCRIPT IN THE BRITISH MUSEUM.*

حالمز گُل کبی عیان ایدلیم
 زری گُل کبی درمیان ایدلیم
 عقلی بی نام و بی نشان ایدلیم
 روح جیشیدی شادمان ایدلیم
 آتش میدۀ امتحان ایدلیم
 نرگس باغی دیدۀ بان ایدلیم
 غنچه وش مست سرکردان ایدلیم
 صبحدم سیر گلستان ایدلیم
 جام گلگونِی همعان ایدلیم
 خون قریان کبی روان ایدلیم
 نیت خیر در اهبان ایدلیم

عشقی بلبل کبی بیان ایدلیم
 ژاله وش بزمۀ واره مز صچلیم
 چکلم حکم عشقه طغرایي
 گُل کبی جام عیشی کولدرلیم
 زر کبی قلبی صاف اولان گلسون
 گلسمون بزم عیشه ناهکرم
 مجلسنک شوخ گلعدارلرین
 گُل گُل اولسون رخ سمن رویان
 هم رکاب اندی عیدی خسرو گُل
 آقیدوب خلق شیشه دن می ناب
 هیچ تاخیرۀ یر یوق ای باقی

ملائت فلکی دور سرانکا لندر دورایکی قاشم
 دیار درد و محنت کوهیساریدر بنم باشم
 او بزم اهنده قالمز جرعۀ دن غیری ایقداشم

محبت بحریدر آهم یلندن موج اورر یاشم
 پلنک عشق یارنک بیشه سیدور موی ژولیدم
 نه مجلس ایچره جامی نوش ایدرسم یاک لعلنگله

Translation.

LET us display our love, like the nightingale :

Let us demonstrate our joy, like the rose.

We must not go to the banquet like dew (*i.e.* weeping) : we will be mirthful.

Let us adorn ourselves with gold, as with roses.

Let us affix the seal (inscribe the Toghra) to the law of Love :

Let us abandon the dictates of Reason.

The cup of Mirth shall smile like the rose :

The spirit of Jemshid shall be made glad.

* دیوان باقی. Bibl. Rich. 7922. Plut. cxlviii. g. See Plate V.

Let him come, whose heart is firm as gold :
 We will try it by the fire of wine.
 Let not the austere approach our joyful assembly :
 The narcissus of the bower shall be our sentinel.
 We will make the gay and rosy-cheeked of the banquet intoxicated, and
 head-drooping like rose-buds.
 May the cheeks of the jessamin-faced bloom with roses !
 In the morning, we will take our pleasure in the rose-garden.
 Khosru has associated the feast with the rose :
 The purple goblet we will make our companion :
 Causing the new wine to gush through the mouth of the bottle, we will let
 it flow like the blood of the sacrifice.
 There is no time for delay, O Baki ! Our intention is good : let us then perform it.

This is the ocean of love ; and my tears burst like waves, at the gust of my sighs.
 My head is the firmament of reproach ; and my eyebrows are like anchors.
 The tiger of love agitates the forest of my grey hairs :
 My head is the barren desert of grief and despair.
 Though in the banquet I quaff the cup in memory of thy ruby lip, my sighs have left
 me no companion but the dregs.

AN ODE OF MESIHI, ON THE SPRING.*

دڭله بلبل قصه سن کم گلدی ایام بهار	قوردي هر بر باغده هنگامه هنگام بهار
اولدي سیم افشان اگا ازهار بادام بهار	عیش و نوش ایت کم گچر قالیز بو ایام بهار
ینه انواع شکوفیله بزندی باغ وراغ	عیش ایچون قوردي چچکلری صحن گلشنده اوتاغ
کم بلور اول بهارده که و کیم اوله صاغ	عیش و نوش ایت کم گچر قالیز بو ایام بهار
طرف گلشن نور احمد برله مالا ماند	سبز لرنده صحابه لاله خیر الادر
هی محمد امتی وقت خصور حالد	عیش و نوش ایت کم گچر قالیز بو ایام بهار
قلدي شبنم ینه جوهر دار تیغ سوسنی	زاله لر الدی هوای توپله له گلشنی
گرتباشیه مقصودک بنی اسله بنی	عیش و نوش ایت کم گچر قالیز بو ایام بهار

* See Translation. Preliminary Discourse, p. lxxvii.

رځلري رنگين گوزلردر گليله لاله لر
 الدانوب صمه که بونلر بويله باقي قاله لر
 گلستانده گورونل لاله وگل نعبانله
 عارفک بو دمي خوش گور بوگون يارانله
 گندي اول دملرکه اولوب سبزله صاحب فراش
 گلدي بر دم کم قرادي لاله لر له طاغ و تاش
 ابر گلزار اوستنه هر صبح گوهر ياريکن
 غافل اولمه عالمک محبوبيلغي واريکن
 بوي گلزار اتدي شوله گلو هواي مشکناپ
 چرخ اوتاق قوردي گلستان اوستنه گونلک سحاب
 گلستانک هرنه سن الدي سیه بان خزان
 دولتنده باده لر کام اولدي ساقی کامران
 اومرم بوله مسیحي بو مربع اشتهار
 بلبل خوش گوي سن گل يوزلولوله يوري وار
 کم قولقلرينه درلو جوهر اميش ژاله لر
 عيش و نوش ايت کم گچر قالمز بو ايام بهار
 باغده قان الدي شمسک نشتری بارانله
 عيش و نوش ايت کم گچر قالمز بو ايام بهار
 غنچه فکري گلشنک اولنشدی بغرنده بلش
 عيش و نوش ايت کم گچر قالمز بو ايام بهار
 نفحه باد سحر پر نافه تاتاريکن
 عيش و نوش ايت کم گچر قالمز بو ايام بهار
 کم يره اينجه اولور قطره شبنم گلاب
 عيش و نوش ايت کم گچر قالمز بو ايام بهار
 عدل ايدوب بربرايله وردي ينه شاه جهان
 عيش و نوش ايت کم گچر قالمز بو ايام بهار
 اهلنه اوله بو چار ابرو و گوزلر يادگار
 عيش و نوش ايت کم گچر قالمز بو ايام بهار

EXTRACT

سياحت نامه EVLIA EFENDI'S OF A SPLENDID MANUSCRIPT FROM

BELONGING TO M. DE HAMMER.

بر غضوب پادشاه جم جناب اوليغله جامعي بنا ايدن معيار باشيه عتاب ايدوب بنم جامعم
 نيچون آياصوفيه قدر عالي اتيدوب بنم بر روم خراجي دکر ستونلريسي کسوب جامعم آلچاق ائتدک
 ديدکده معيار ايدر پادشاهم اسلامبولده زلزله چوق اولوب متانت اوزره انقراض الدوران موبد اوله
 ديو ايکي عمودي اوچر ذراع کسوب جامعي آياصوفيه دن آلچاق ائدم ديوعذري جرمندن اشددر
 ديو ابوالفتح امان ویرميدوب معيار باشنک ايکي اللردن بلکلرندن قطع اتدي ايرتسي گون معيار
 باشي اهل عيالي ايله اسلامبول مولاسي اولان قاضي حضرتلرينک حضورينه واروب ابوالفتح غازيدن

شکایت ایدوب مرافعه^۶ شرع اولنمسن طلب ایده^۷م دیدکده درحال قاضي حضرتلري کتخداسي ابو الفتح کونده^۸روب شریعه دعوت ایدر هیان ابوالفتح امرشرع رسول مبینکدر دیوب لبایچه سن کیوب کیرینه بر بوزداغان طویوز الوب باب شریعتہ یوزسورک گلوب بعد السلام علیک آلنوب صدرعالیده قرار اتمک مراد اتدکده قاضي افندي حضرتلري اطورمه بگم خصمکله مرافعه^۹ شرع اولوب آیاق برابر طورک دیدکده معیار با شي دعوايه آغاز ایدوب ایدر سلطانم بن بر استک کامل معیار مهندس عامل ایدم بو آدم بنم جامعم نیچون آلچاق ایکی دیره کم کسدک دیو بنم ایکی اللربمي کسوب بني کار کسبدن و کفاف نفسدن آلیقویوب اهل عیالم بسلیگه اقتدارم قالد امر شرع شریفک دیوب صم بکم طوردي بگم نه دیرسن بو ادمک اللري بي حرم مي قطع اتدبگنر دینچه هیان ابوالفتح والله سلطانم بو آدم بنم بر مصر خراجي ذکر عبودلم قطع کسوب جامع بي شهرت اولوب آلچاق اولدوغیچون اللربن قطع اتمد امرشرع شریفکدر دیدکده هیان قاضي افندي حضرتلري بگم شهرت آفتدر جامع صکراده و گشاده اولسه و آلچاق اولسه عبادته مانع دگلدر سنک طاشک جواهر دخي اولسه قیمتي ینه برطاشدر اما بو آدم ملکدن مکرم قرق یلده حاصل اولور و ناشرعي قطع ید قبور اتیش سز بو آدم کاردن قابوب شیدنکیرو کاري جباع اولسه کرکدر اولاد انسابي کثرت اوزره اولوب کفاف نفسلري شرعا سنک اوستکه لازمدر نه دیرسن بگم دیدکده هیان سلطان محمده امر شرعکدر دیدکده قاضي حضرتلري امرشرع بو درکم معیار دعوا اتسه شرعا سزک اللربگنر قطع اولنور زیرا شرع شریفدن ماذون اولدن ناشرعي ایش ایده^{۱۰}نک شرعیله حقندن گلنور دیدکده ابوالفتح سلطانم بیت الال مسلمیندن کفایت مقداري علوفه ایده^{۱۱}لم دیدکده هیان مولا خیر بیت الاله عذراتک بو ایش اذن شرعسز اولمشدر قباحت سزکدر سز گندي علوفه کزدن بو مجروحه بهربوم اونراچه فراغت ایدرسز دیو حکم اتدکده ابوالفتح یگرمیشراقچه اولسون اما قطع ید اتدیکم بکه حلال اتسون دیدکده معیارباشي تسلي^{۱۲} خاطر بولوب دنیاده و آخرتده خلال اولسون دیو یومیته یگرمیشراقچه^{۱۳}نک برات حجتن آلوب گندي سلطان محمده دخي قطع علاقه و فصل خصوصت حجتلري آلوب دعوا نزاعدن خلاص اولنجه هیان قاضي حضرتلري پادشاهم شرع شریفه خوش گلدک اول محله^{۱۴} دعواچک واریادي اقتضاي شرع اول ایدیکم حضور شرعه مدعلک ايله برابر اولیق انکیچون سکا تعظم اتمک شیدی سکا تعظیم فرض مثابه سندده در دیو سجاده اوزره تکلیف اتدیلمر هیان غضوب سلطان محمده ایدر اگر افندي بو سلطاندر دیو بکا حمایه ایدوب معیاره عذر ایدیدک شو طویوز ايله سني خورد ایدردم دیو اتلي التنده طویوزي صایيله گوستردی هیان قاضي حضرتلري ایدر اگر بگم سن دخي بنم شرعیله حکم اتدیکم رضا ویرمیوب ذره قدر شریعتدن نکون ایدیدک شو سجاده^{۱۵} آلتنده^{۱۶} کي ائدره سني هلاک اتدیبرد^{۱۷}م دیو سجاده^{۱۸}

گشاد ابدنجه بامر الله سجاده التندن برازدرها قزغروب دهانندن آتش فشانلق ايدركن مولا حضرتلي
 ازدره اپسم اول ديو خطاب ايدوب سجاده ټينه ستر ايد نجه همان سلطان محمد مولا حضرتلرينك
 دست شريفن بوس ايدوب دعا خيرلاري ايله شرف ياب اولوب سراينه متوجه اولديلر

Translation.*

MOHAMMED II. being, like Jem, a very passionate monarch, severely rebuked his architect for not having built his mosque of the same height as Aya Sofiyah; and for having cut down the columns, which were each worth the whole tribute of Rûm (Asia Minor). The architect excused himself, by saying, that he had reduced the two columns three cubits each, in order to give his building more solidity and strength, against the earthquakes, so common in Islambol; and had thus made the mosque lower than Aya Sofiyah. The emperor, not satisfied with this excuse, ordered the architect's hands to be cut off; which was done accordingly. On the following day, the architect appeared with his family before the tribunal of the Kazi, styled Islambol Mollasi, to lay his complaint against the emperor, and appeal to the sentence of the Law. The judge immediately sent his officer to cite the emperor to appear in court. The conqueror, on receiving this summons, said: "The command of the Prophet's Law must be obeyed!" and putting on his mantle, and thrusting a mace into his belt, went into the Court of Law. After having given the *Salam Aleik*, he was about to seat himself in the highest place, when the Kazi said: "Sit not down, O prince! but stand on thy feet, together with thine adversary, who has made an appeal to the Law." The architect then made his complaint:—"My lord, I am a perfect master-builder, and a skilful mathematician; but this man, because I made his mosque low, and cut down two of his columns, has cut off my two hands; which has ruined me, and deprived me of the means of supporting my family: it is thy part to pronounce the sentence of the noble Law." The judge, upon this, thus addressed the emperor: "What sayest thou, prince! Have you caused this man's hands to be cut off innocently?" The emperor immediately replied: "By Heaven, my lord! this man lowered my mosque; and for having reduced two columns of mine, each worth the produce of Misr (Egypt), thus robbing my Mosque of all renown by making it so low, I did cut off his hands: it is for thee to pronounce the sentence of the noble Law." The Kazi answered: "Prince, renown is a misfortune! If a mosque be upon a plain, and low and open, worship in it is not thereby prevented. If each column had been a precious stone, its value would have been only that of a stone; but the hands of this man,

* In some parts of this Translation, dialogue has been turned into narrative, in order to render it more agreeable to our idiom.

which have enabled him for these forty years to subsist by his skilful workmanship, you have illegally cut off. He can henceforth do no more than attend to his domestic affairs. The maintenance of him and his numerous family necessarily, by law, falls upon thee.—What sayest thou, prince?" Sultan Mohammed answered: "Thou must pronounce the sentence of the Law!" "This is the legal sentence," replied the Kazi: "If the architect requires the law to be strictly enforced, your hands must be cut off; for if a man do an illegal act which the noble Law doth not allow, that Law decrees that he shall be requited according to his deeds." The Sultan then offered to grant him a pension from the public treasury of the Mussulmans. "No!" replied the Molla: "it is not lawful to take this from the public treasury: the offence was yours: my sentence therefore is, that from your own private purse you allow this maimed man ten aktehahs a-day." "It is well!" said the conqueror, "let it be twenty aktehahs a day; but let the cutting off his hands be legalized." The architect, in the contentment of his heart, exclaimed: "Be it accounted lawful in this world and the next!" and having received a patent for his pension, withdrew. Sultan Mohammed also received a certificate of his entire acquittal. The Kazi then apologized for having treated him as an ordinary suitor; pleading the impartiality of Law, which requires justice to be administered to all without distinction; and entreating the Emperor to seat himself on the sacred carpet. "Efendi," said Sultan Mohammed, angrily, "if thou hadst shewn favour to me, saying to thyself, 'This is the Sultan,' and hadst wronged the architect, I would have broken thee in pieces with this mace," at the same time drawing it out from under the skirt of his robe. "And if thou, prince," said the Kazi, "hadst refused to obey the legal sentence pronounced by me, thou wouldst have fallen a victim to divine vengeance; for I should have delivered thee up, to be destroyed by the dragon beneath this carpet." On saying which, he lifted up his carpet, and an enormous dragon put forth its head, vomiting fire from its mouth: "Be still," said the Kazi; and again laid the carpet smooth: on which the Sultan kissed his noble hands, wished him good day, and returned to his palace.

تَحْفَةُ الْكَبَارِ HADGI KHALIFEH'S EXTRACT *

ونديك شهري اطلسده شرح اولندوغي اوزره كثير العدد معناسنه ونسيا تسبيه اولنور وينجيا
دخي ديرلر* تقريبا التمش خرده جزيراري مشتمل برشهر عظيمدر كورفر دگرينك نهايتنده كول كيي
بوجاقده بنا اولنمشدر صولري هراتقي ساعتده برمد و جزرايدر شرق وجنوب طرفنده دگرث طغياتي

* Translation. Preliminary Discourse, p. lviii.

رفع ایچون بعض اطه لري سدکبي واقع اولمشدر اوچ دورت یردن دریایه یولي واردر بو شهر گرچه دیوار و حصار ایله احاطه اولنش دگدر لکن دگزر ایچنده موقعي حصین اولمغله ضرر احتمالي بعید غایت امین یردر خانه لري اراسي یوللر وجدوللر اولوب هر یولده پیداه وقایتی گزوب خانه بخانه حرکت ایتمک ممکن در اول صولر اوزرنده طاشدن و اغاچدن دورتیوز الی قدر کویری واردر مزبور یوللرک ییوکنه قانال دیرلر شهری ایکی بلوک ایدرلر اوزته سنده عجایبیدن بر کویری بنا اولنمشدر سکر بیٹک قادر قایتی شهر ایچنده متصل حرکتده اولوب کیمنک اوزنده سایه باتی وار مکلفدر انلره غوندله دیرلر و شهرک چوره سی تقریبا سکر میل احاطه ایدر باروقیللری یعنی محلاتی التمش دورتدر عموم و خصوص بنالری غایت مرتفع و مکلف و اسرف طریقیله مزین اولوب خصوصا دورت انجیل راویلرینک یری اولان صان مارکو کلیسای عجیب و غریب بنادر ذی قیمت معدنی طاشلرله مصنع و مکلف پاپلوب ایچنک اکثر یری زرخالص طلا اولنمشدر و خزینه سته وقف دیواغر بهالو بی قیاس اشیا قونمشدر و ندیک شهری و سایر قلعه لري گیلری انک و قفیدر دیوپابند احقان ایدوب بودام تزوبرایله نصارانک صغیرو کبیرینی گندولره مسخر قلیشلر در و شهرک اوچ مکلف بری برینه متصل بازار ی واردر باش بازار میداننده مزبور کلیسا واقع اولمشدر و سدلر جانبنده ایکی عظیم عمود دیکیلوب برینک اوزرینه سان مارکو علمی و برینک اوزرینه سان تیودوروس هیکلی نصب اولنمشدر علم مزبور بر قناتلی ارسلاندر که مزبور مارکو بر حدید اللسان و شدید کیمسینه اولمغله و صفنی مشعر صورتی سکه و شعار قلیشلر و اول ایکی عمودک اراسي سیاستکاه در و شهرک ایچنده ارسه ناله دیرلر بر مکلف جبه خانه واردر که چوره سی ایکی میل عظیم متین حصار در انده دریا سفری مهیاتی هرگون پاپلوب تجدید اولنور و طویلر دوکیلور بوزیلان دونملردن و در یاقورصانلردن الدقلری الت و اسبابی و بعض گیلری و بیراقلری انده قویوب گلنه گیدنه گوسترنر *

احوال خلق و ندیک * شهرنده تقریبا اوچیز بیٹک ادم تعداد اولنور و بونلر اوچ مرتبه اوزره در اولکی مرتبه اصحابنه پاتریسی دیرلر مشایخ معناسنه میلکت و حکومت تدبیری انلرگدر و بونلرک باشنه دوج دیرلر دوقه معناسنه حل و عقد قاریشر لکن جهور رایي اولمینجه برایشه قادر دگدر نصاراده دوقه اسلامده بگلرگی پایه سنده در نهایت دوقانک سکه سی اولور ایکنچی مرتبه اصحابنه استادینو دیرلر کتابت و تحصیل وضبط و ربط احوالی انلرگدر اوچنچی مرتبه اهل حرف و تجار در و بونلرک دولتی سلفده برزمان قونسول حکومتی ایدی میلاد عیسی علیه السلامک بشیوز الی بش سنه سنده تری بینوس یعنی قبیلله باشی اولدی بونلر دخی ایکیوز الی ایکی سنه سورینوب میلادک یدییوز یدی سنه سنده دوقانک اولدی حالا تاریخ تحریر کتاب که هجر تک بیٹک التمش یدی سنه سی اوایل ی در و ندیک دوقالغی ابتدا سندن بو زمانه کلنجه طقوز یوز الی یل اولور

EXTRACT

FROM

NAIMA'S ANNALS OF THE OTTOMAN EMPIRE.

احوال سرحد له

بو ساندۀ له عسکري قېودانلرندن بر معتمد قېودان گلوب نامه سنده دوستلق عرضدنصکره قزاق اوزرينه واريلوب نيچه بيگي قلچدن گچوب شيقه لري اتشه اوريلوب باقيلري من بعد قره دگر چقماغه عهد و شرط ايتکله محکم ضبط اولندي ديش سا بقا قزاق قره دگر چقماغه تاتاروکلي و آقکومان سېتلرنده تېکن ايدن قاتمر تاتار يله ولايتي اوردفده دفعاتله قالدومه سي رجا اولنوب پادشاه تاتارخانه نامه کوندروب قاتمر و جبله اولطرفنده اولان بوجاق تاتاري نيچه يللر اولديارده يرلشيش ايکن خواه ناخواه قالديريلوب قريمه گوندردي تاکه طرفينگ رعاياسي آسوده اوله لر بوندن صکره کيرو قزاق دورتيوز پاره شيقه ايله قره دگر چقوب رجب پاشا اولزمان قېودان ايکن استيصال ايتمشيدي اولمخلده بقیة السيوف اولان قزاق اوزرينه له قراني واروب عظيم قلچ اولديغني اعلام ايتمشيدي بو دفته التمش پاره شيقه دخي اوزي بو غازندن چيقوب نهب و غارت اوزره ايکن در دولتمنده حاضر بولنان گيلردن بر قاچ قدرغه گوندريلوب اون بش يگرمي پاره شيقه لري دخي اخذ اولنوب ساييري متفرق گرلردي محمد گراي وشاهين گراي ايسه قزاق بو حالده ايکن بزي نيچون اقتدن منع ايدرسز ديرلرايدي من بعد اشقيا ضبط و صلحه خلل گليهديو جواب و نامه گوندردي بوندن صکره کوچک الچي ايله نامه گلوب سلطان سليمان زمانندن برو آستانه يه گلن هدايا و قريم خاننه وېره گلدوکي وېرکويي وېروب قزاق اشقياسن محکم ضبط شرطيله عهد نامه رجا اتمکين مساعده اولنوب شروطي قودي معلوم اولنق ايچون برصورتی خانه گوندردي

آمدن الچي انگليس

انگليس قرالنتک الچيسي گلوب نامه سنده عرض مودت و باباسي يرينه قرال اولديغني بلدروب تونسليلر و جزايريلر ايله تجارت ايچون عقد مصالحه ايدوب دردولتدن دخي اذن همايون رجا ايتکين جزاير و تونس بگلر بگيلرينه قېوجي باشي گوندردي و مهالک محروسه اسکلر لرنده دخي عهد نامه يه مخالف تکليفلر مثلامصديه ناميله وغيري بهانه ايله بي وجه اقچه آلنوبوب انجق گمرک آلنه جزاير بگلر بگيسي ايکن وفات ايدن خسرو پاشا جزايرده اولان و تونسلي ياننده اولان انگليزلري حبس ايدوب برقاچ بيگ غروش المغله مبلغ مزبور مقاطعات مانندن وېرليک فرمان اولندي و هند طرفندن يېن اسکلر لرنده تجارته گلورکن يگرمي دورت پاره تجار گميلريني انگليز جاتبدن بورتونلر الوب ايچنده اولان تجار ايله اول گميلري اطلاق ايدوب تلف اولان ماللري اصحابنه رد ايليه سز ديو نامه تحرير وارسال اولندي

Translation.**STATE OF AFFAIRS ON THE FRONTIER OF POLAND.**

IN this year, an officer of high rank in the Polish army arrived, bringing with him a Letter; in which, after expressions of friendship, it was stated that the Cossacks had attacked them, had put some thousands of them to the sword, and, having set fire to the greater part of their boats, had strictly prohibited the remainder from entering the Black Sea. On a former occasion, when the Cossacks and Tatars of Kilia and Akkerman and the Katmer Tatars attacked them, they begged that the Cossacks and Tatars might be removed: in consequence of which, the Emperor (the Sultan) sent a mandate, and had all the Katmer and other Tatars, who had been for many years settled in those parts, removed, whether they would or no, to the Crimea, in order that the Rayas of both sides might enjoy peace. After that, the Cossacks again went out to the Black Sea, with four hundred boats; when Redgeb Pasha, who was then Kapudan, entirely dispersed them. Those who escaped the edge of the sword were attacked by the King of Poland, who made a great slaughter of them. On the present occasion they issued from the Gulf of Ouzi (Okzakov), with sixty boats; and whilst they were preparing to attack and plunder, a few galleys, which happened to be ready at the Sublime Porte, were sent against them. Fifteen or twenty of the boats were taken, and the rest were permitted to disperse. Mohammed Gerai and Shahin Gerai demanded to know why, if the Cossacks were thus allowed to go at large, they were prevented from plundering. They received answer, that it was only to deter the robbers from disturbing the peace in future. After this, an Envoy brought a Letter, with the presents which it had been customary to present to the Porte since the time of Sultan Soliman, and the tribute usually paid to the Khan of the Crimea; and earnestly praying that they might have a treaty of protection against the Cossack robbers. This was graciously accorded; and the treaty being signed, a copy of it was sent to the Khan, for his information.

ARRIVAL OF AN ENGLISH AMBASSADOR.

AN Ambassador arrived from the King of England (Charles I.), bringing a Letter expressive of the king's friendly disposition, and announcing his accession in the room of his father. He also requested to have a treaty to carry on a peaceful trade with the Tunisians and Algerines. In consequence of this, the Sublime Porte despatched a Kapudgi Bashi to the Beglerbegs of Algiers and Tunis. A treaty was also signed, by which it was forbidden to exact any unjust tribute—such as the Masderieh, or any other tribute whatever—in any of the ports of the kingdom, except the Custom-house duties. The late Beglerbeg of Algiers, Khosru Pasha, having imprisoned some Englishmen at Algiers and Tunis, and taken some thousands of piastres from them, it was ordered that the money should be repaid them from his private

property. A Letter was also sent, demanding that the twenty-four merchant vessels which had been seized by the English men-of-war, on their way from India to the ports of Yemen, should, with their cargoes, be returned to the owners.

EXTRACT FROM A CURIOUS MANUSCRIPT IN THE BRITISH MUSEUM,

ENTITLED عجایب المخلوقات

روایت در که رومده بر پادشاه وارمش نامنه قسطنطین دیلمش و دیرلر که بو نام اندن
 قالمشدر زیرا قسطنطنیه اول بنا اتمشدر انک بر عورتی وارمش حضرت عیسی علیه السلام
 طوغدغندن یوز یتیم یل صکره انده بر عظیم کلیسا بنا اتمشدر اگر بر کیمسه بر کیمسه قتل ایتسه
 پس قچوب اول کلیسیایه واروب ایکی اوچ آی انده محاور اولسه اول کلیساده رییس اولان
 کیمسندن بو ادم بو قدر زمان بونده محاور اولوب عبادت اندی دیو الله تمسک اولور ابراق آنی
 کیمسه طوبغه قدر اولمز و اول دخی آیراق کیمسه انجتمز درویش اولور روایت اولنور که انده بر
 میدان وارد انک نیامنه آفت میدانی دیرلر انده بقردن نیچه شکللر وارد جبهلندن بر سیاه
 صورت وارد که اذان اوقور آدم گبی ایکی اللین قولقربنه قومشدر اندن ماعدا بر صورت دخی
 وارد آخر زمان پیغمبری حضرت محمد صلی الله علیه و سلمک شکلیدور و آخر زمانده گلسه
 گرکدر دیرلر و سینه سنده یازلمشدر که چچانکه بو شکلک بر الی دوشسه انک شریعتک نصفی
 باطل اوله و بر صورت دخی اتمشدر درینه بقردن بر آت اوستنه بنمش و سلاحین قوشنمش و
 الینه بر نیزه الیش و بر یلانی اورمش آت التنده و یلان اوگنده ایله طور و بر صورت دخی وارد
 اول صورت ایچون رومیلر حضرت علی کرم الله وجهه نلک شکلیدر دیرلر و در یانک صاغ سمتده
 ملک قسطنطین گندو شکلنی تصویر ایدورب صول النی مغرب جانبنه ازاتمش و یوزینی
 قسطنطنیه دنودرمش یعنی آخر کار مغرب طرفندن بر روزگار قچوب بو شهری خراب ایدر
 دیو اشارت ایدر و عقربلر و یلانلر صورتلری وارد شویله حسابی یوقدر نقلدر که بر کیمسه اول
 شهرک حصار ایچنده بر عقری و یاخود بر یلانی الیه طوتسه در حال اوله و اول کیمسه یه قطعاً
 ضرر اولمز اگر حصاردن طشرده بر کیمسه اصرسه اول آدمه بر عجب اولوب بی اختیار طرمیوب
 فرباده باشلر آز واقع اولور که هلاک اولمز اکثریا خلاص اولمیوب اولور لکن ایچروده ضرر اتمز نقلدر
 که ایچروسنده اول صورتلری بعض حکما طلسم اتمشدر انکیچون کیمسه یه ضرر و زیان اتمزلر بونک
 گبی صورتلرک رومده نهایتی یوقدور دیرلر الله اعلم

Translation.

It is related, that in Greece there was a king whose name was Kostantin; and it is said that this name has survived him because he built Constantinople. He had a wife. One hundred and seventy years after the birth of the Lord Jesus (on whom be peace!) he built a magnificent church. Should a person commit murder, and taking refuge in this church remain in it two or three months, the priest of the church puts a mark upon his hand, intimating that the person has been a recluse for such a period, and has performed his devotions in the church. No one after this is allowed to seize him, or do him any injury: in short, he becomes a Dervish. It is also related, that there is a square which they call the Afet Meidan, in which there are several statues of brass. Amongst these is a black figure, which, like a man calling the Ezan (the summons to prayer), has his fingers in his ears. Besides this, there is a figure of the Prophet of the latter times, Mohammed, (upon whom be the blessing and peace of God!) who is again to appear at the end of time. Upon the breast of this figure it is written, that when one of the hands drop off, the half of his Law is to be annulled. There is also another figure, in copper, of a person on horseback, in armour; and a spear in his hand, with which he is piercing a serpent*: he sits on his horse, and the serpent lies before him. There is also a figure which the Greeks say represents Ali (upon whom be the favour of God!). On the right side of this, pointing to the sea, King Kostantin had his own portrait drawn. His left-hand points to the west, and his face is turned towards Constantinople. It represents, that a storm should arise from the west, which should destroy the city. There are also figures of scorpions and snakes without number. It is said, that should a person in the castle take in his hands a scorpion or snake, it will immediately die, and no harm will happen to the person. Without the castle, should they attack a person, he is strangely affected, becomes powerless, and utters piercing cries; and it is very seldom that he is not destroyed. Within, however, they are quite harmless. It is said that some wise men converted the figures within into talismans; and hence their inability to do harm. They say there is no end to the number of such figures in Greece: but God knows best.

* This evidently alludes to a representation of our Legend of St. George and the Dragon; and in the Manuscript, which is illustrated by numerous most singular pictures, St. George and the Dragon are delineated in the same manner as pictured by us.

روایت ادرلرکه زمان قدیم بر ظالم پادشاه واردی که دست تعدی و تسلطی کریدان رعیتی
چاک اتمشدی و قدم طغیانی جاده عدل و احسان و انصافدن طشره گتمشدی مطلع شرسنبه
گویا اولمشدی پردریده جور و فساد و شردن اولمشدی آفریده ظلم و ستمی برغایت ارشدیکه
هران هر ساعت علمه رعیت دست دعا رف ادب اگا نفرین و لعنت ادرلر دی و بی دادلغله شیله
آدچقر مشدیکه سلاطین زمان میاننده اگا ملک ظالم درلر دی اتفاق بو پادشاه برگن شکاره کتدی
چون کار شکاردن فارغ اولوب مسند سلطنته جلوس اتدی منادیلره ندا اتدردی که ای عامه
رعایا وی کافه برایا سوابق ازماندن الی هذا الان حجاب جهالت دیده بصیرتمی رؤیت روی
صوب صوابدن منع اتمشدی و دست عصیانم محرمان غم دیده و مظلومان محنت رسیده به
خنجر ستم چکشدی حالیا بشا اولسون که رعیت پرورلک مقامنده صافی دم و معدلت گسترلک
ربانده ثابت قدم امید در که من بعد بر آفریده ننگ خرمن حالنه آتش تعدیدن شرارمیه
و بر ستم دیده ننگ کف و پای خارا زاردن ضرر گرمیه نظم زمینی ایلیم عدلیله معیور زمانی ایلیم
جودیلله مسرور رعایا بنوینده حیات تازه و راحت اسایش بی اندازه بولدی و فقرایه بو مزده یله
روضه امیده غنچه مراد شکفته اولدی نظم ازین نوید مبارک که ناگهان امد بشارتی بدل و مزده
بجان امد القصه ایام دولتمده احکام معدلتی بر مرتبه یه اوردیکه اهوره پستان شیردن شیرامردی
و خرگوش تازی صیدله بازی ادردی تازو و باز بر خانه ده انبار شاهین قازله برهواده دمساز و هم
پرواز اولمشدی قطعه زعدل او شده باز سفید جفت کلنگ زامن او شده شیر سیاه یار شغال نه
ان قرارا کرد در هوا بران منقار نه این دراز کند در زمین برین چنگال اجرای حکام نصفه و
عدالتده بر مقامه واردی که نام انوشروان زاویه نسیانده قالدی تا بو سببله لقبی شاه عادل نامنه مبدل
اولدی برکن خواص حرم سلطنتدن برسی فرصت بولب کیفیت حال دن سوال اتدی و مرارت
جور و حقا حلاوت مهرو فایه مبدل اولمگن سببن صورتی شاه ایدی بن اول گن که عزم شکار
اتمشدن و قصد صید ایچون مرغزاره چقمشدم فضای شکار گاه ده تک و پوی ادرکن و هر جانبه نظر
ادب گذرکن ناگاه گوردم که بر روباه سکر دنگد و برسک عقبنه دشب دند انبله سکرلرن چکب
ددر بیچاره روباه پای لنکله بر سوراخه گیردی قورتولدی سگ دنگد گذرکن بر پیاده بر سنک
اتب اتفاق سنک سگ پاینه راست گلب شکست اولدی بر ساعت گچیدن پیاده ننگ
ایاغنی بر اسب دپب بنگن انتقامن الدی بر مقدار کتمدین آنگ دخی ایاغنی بر سوراخه

کچپ خردا اولندي چون انلري بويکيفيت اُزره مشاهده ائدم گندي نفسيره ايتدم گورد کيبي نه
 عمل اتدلر نه جزا بولدلر جزاء سيئه سيئه مثلها الاية نظم کبک موري خورد باز آمد قصاص از کبک
 خواست بعد ازان عقاب آمد وين عمل باباز کرد قتلت قتلت و سيقتل قاتلک معلوم
 اولديکه هر عمله مکافات اولورمش واحسان و اسانت هر کشي اتدگن بولور بيت نبيک
 درياب بد مکن زهار که بد و نيک بازخواهي ديد

Translation.

It is related, that in ancient times there was a king who with the hand of violence and oppression had torn the collars of his subjects, and who with the foot of tyranny had outstepped the bounds of justice and goodness. "He seemed, as it were, full of evil and oppression: he appeared as if created of tyranny, deceit, and wickedness." His oppression and cruelty had reached such a height, that the hands of his subjects were at all hours raised to supplicate for his removal, and to heap curses on him. So notorious was he for his injustice, that the neighbouring princes always styled him the 'Tyrant King'. One day, on his returning from the pleasures of the chase, he mounted the throne of royalty, and made the heralds thus proclaim:—"O subjects! during the time that is past, until this moment, the veil of ignorance, having covered the eye of my reason, has prevented my seeing the path of justice, and my oppressive hand has drawn the dagger of tyranny against the unfortunate and afflicted. Be it known, that I have now stepped into the province of protecting my subjects, and my foot is firmly established in the stirrup of justice. I trust that henceforth no spark of the fire of oppression will consume the stores of any created being, and that neither the hand nor the foot of any afflicted soul will be pierced by the thorn of violence. "I will fortify the earth with justice: I will make the age glad with beneficence."

His subjects at hearing of this proclamation received fresh life, their joy and gladness had no bounds, and the rose-bud of desire blew gaily in the garden of the hopes of the afflicted. "At this fortunate news, which arrived so unexpectedly, the heart and soul were delighted." In short, his just laws were such, that the young deer was suckled by the lioness, the wild hare sported with the huntsman, the hawk and the partridge dwelt in the same nest, and the falcon and the goose breathed the same atmosphere:—

"By his justice the white hawk paired with the stork;

"By his protection the lion associated with the jackal.

"The former did not oppose their bills to each other, in the air;

"Nor did the latter, on the earth, attack each other with their claws."

He now became so celebrated for his justice, that the name of Nushirvan* fell into the corner of oblivion, and his surname was now changed into that of the Just King. One day, one of his nobles, availing himself of a favourable opportunity, asked to be informed of the cause that had produced the change from oppression and tyranny to justice and generosity. The king replied: "On the day that I went out to hunt, and had entered the field for sport, I was running about and looking in every direction. By chance I saw a fox pursued by a dog, which soon fell upon him, and with his teeth tore his sinews. The unfortunate fox, however, with his lame foot, made his way into a hole, and thus saved himself. Whilst the dog was returning, a traveller by chance threw a stone, which reached the leg of the dog and broke it. Before an hour had passed, the traveller's foot was struck by a horse, and thus the dog was revenged. Shortly after, the horse's foot fell into a hole, and was broken. When I saw them in this state, I said to myself, What have these done? and how have they been requited? 'The reward of evil is evil;' as saith the sacred verse—'A partridge swallowed an ant, and retribution came and demanded it from the partridge: afterwards came an eagle, and did the same to the partridge.' *'If thou slay, thou wilt be slain: thy slayer will be slain.'* It now became known to me, that for every action there is a retribution, and that every one receives according to the good or evil which he does:"—

‘Do good, but beware of doing evil;

‘For according to thy good and evil thou wilt receive.’

* A Persian king, celebrated for his justice.

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